

A TREATISE  
TOVCHING  
THE WORD OF  
GOD WRITTEN,  
against the Tradi-  
tions of men.

*Handled both Schoolelike,  
and Diuinelike.*

Where also is set downe a true  
Method to dispute Diuinc-  
ly and Schoolelike.

Made by A. S A D E E L E.  
And translated into English,  
by John Coxe, Minister of  
the word of God.

Ephe. 5.

*Awake thou that sleepest, stand vp  
from death, and Christ shall giue  
thee life.*

Imprinted at London for John Ha-  
rison, & are to be sold at the white  
Greshound in Paules churchyard.

1585.

of our question here  
is the

TOUCHING

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# TO THE FAITH

FULL SERVANTS OF IE-  
SUS CHRIST, THE GODLY AND  
learned Pastors and Doctors in the Chur-  
ches of Fraunce, professing the true doctrine  
of the Gospell, his deere bretheren and  
faithfull fellowe Ministers: A N-

THONIE SADEELE  
wisheth all grace & peace  
from GOD.



CHRISTOSTOM writ-  
ting on the 34. Psalme,  
compareth the Pastors of  
Christs Church, vnto those  
Trumpets, by whose sound  
the walls of Iericho were  
quite ouerthrowen: The which saying (my  
deere brethren) the great diligence you vse  
in your function and office wherevnto you  
are called, and your extreame labours  
which you haue susteyned of late, (yea,  
and that not without greate fruite) ma-  
keth mee applye the same vnto you.

A.ij.

For

In Psal. 43.  
10f. 6.

## The Epistle.

For although the Romish doctrine (if in a-  
nie place it preuailed) most chiefly flourish-  
ed in Fraunce, because there it was defended  
by the forces of men and as it were compas-  
sed about with most high and strong walls  
yet notwithstanding by your voice & preat-  
ching the Gospell, it is at the last brought to  
passe, that the whole foundation of the Po-  
pish doctrine throwen downe, & the Walls  
therof being rased, the horrible corruptions,  
abuses & errors therof is made manifest to  
the eies of all men. Wherefore when I com-  
pare this our time with the time of the Isra-  
elites, I cannot sufficiently accuse and con-  
demne the sluggish slothfulness of this our  
age, in respect of the greater courage and  
watchfulness of the olde Israelites. For  
they so soone as they sawe the walls of Ier-  
icho overthrowen, straight waies rased and  
sacked the whole Citie: but the men of our  
age, although they haue seene, yea and that  
now a long time the heresies of the Popish  
Prelates to be made manifest and brought  
into open shew, yet notwithstanding so far  
from them is it to abandon, and rase them  
or their heresies out of their mindes, that  
rather they helpe them with all their force.  
But



## The Epistle.

But to you my brethren which haue suffered many, and so greate stormes, troubles, and griefes, euen to you (I saie) beholde new labours daily arise, which must be overcome with gret cōstācie & invincible fortitude of minde. For that I may omit diuers & almost infinit other discommodities, I perceiue that you are exercised chiefly in two kindes of battailes. The one is for that daily wicked flanderers (to wit) the ministers of lyes, oppose themselves against the ministers of the truth, which by their lying Libels go about to vex and deface the innocencie of the godly Pastours of the Church, with most horrible vntruths and impudent flanders. Of this sort are some whome the heate of persecution hath deuoured, who by force, and as it were, with a storme and vehement tempest, carried vnto the Popish heresies, do now, with most obstinate mindes cleaue vnto the same, as it were vnto a most firme rocke. Yea, and that which is to be lamented, they begging as it were thereby the popish prelates good will and fauour, make no end of their malicious flandering and wicked writings. This kinde of conflict (in my opinion) you shall right well sustaine, not by

A. iij.

A. iij.

*It is a great work  
 of the Lord's hand  
 to see how the  
 Lord's hand  
 is working in  
 the world.*

## The Epistle.

Ps. 54.

striving against it, but by calling to minde  
the saying of David in his 54. Psalme, to  
wit, that it will at last come to passe that  
the slanderous tongue of these wicked slan-  
derers, will rebound & fall vpon themselves.  
For so it alwaies happeneth, that the wicked  
wound themselves with their owne wea-  
pons, and the innocencie of the godly re-  
maineth vnspotted, being deliuered from  
their vniust reports. The other kind of con-  
flict resteth, in the which you must thinke to  
labour both earnestly and diligently, as I  
know right wel ye do. For about a few yeres  
past, there hath risen vp certaine men,  
who abusing liberall artes and sciences, and  
chiefly that science which is ordained to the  
searching out of the truth, to wit, Logicke:  
wherby they might confirm & establish the  
Popish heresies: and that they may the bet-  
ter carrie awaie the matter with craftie con-  
uiciaunce they turne the habite and forme  
of good learning, into a certaine sophisti-  
call and contentious manner of disputing,  
and such are chiefly those false named Ie-  
suits, for so I tearme those Monkes which  
wickedly take vpon them that most ho-  
ly name of Iesus, attributing it to theire  
diuelish



## The Epistle

diuelliſh ſect, and that not without greate  
blaſphemie : And theſe nowe of late haue  
ſtuffed Vniuerſities, which in times paſt  
were of great fame, and doo euen as it were  
poſſeſſe them alone, bearing an outwarde  
ſhew of greate learning, and chiefly chal-  
lenging vnto themſelues the exact and right  
knowledge of diſputing. Whoſe enterpri-  
ſes ſith I perceiue you goe aboute moſt  
chiefely and valiauntly to reſiſt: I thought  
it meete and conuenient to publiſh ſome  
thing according to the abilitie which is in  
mee. And I whome no force, no tempeſt,  
no diſtaunce of place coulde ſeparate from  
you, thought it good (I ſaie) to bee ioyned a  
fellowe companion with you in this con-  
ſiſt and moſt happie labour. And further-  
more, I haue determined with my ſelfe to  
followe that method of diſputation, which  
ſeemeth to bee moſt fit for their purpoſe,  
as Theologicall, and therefore that kinde  
which moſt truly giueth reſolutions to ar-  
guments: And this ſhall not onely be void  
of all ſubtile Argumentes, and ſophyſti-  
call falacies, but alſo of all Rhetoricall ex-  
erciſe.

A. iiii.

And

## The Epistle

And I haue chosen rather to drawe this  
same methode of disputing (as much as in  
mee lyeth) from the pure fountaines of the  
olde Fathers; then followe the filthie trou-  
bled streames of those which now of late  
haue invented a newe kinde and order of  
disputing: and touching this thing, I ex-  
pect both your Iudgement, and the Iudge-  
ment of other the best learned Diuines: to  
whom I willingly submit both this my opi-  
nion, yea, and also my selfe, and although I  
followe now this short kinde of disputing,  
yet notwithstanding, my purpose here by  
meant to diminish the credit of other mens  
large and copious treatises. For as a certain  
man was wont to saie, that the hande maie  
be spread abroad, and againe by clipping to-  
gether the fingers, be brought into a fist:  
even so likewise one matter maie by copious  
eloquence be handled at large, and bee-  
ing drawen together by short Slogismes,  
maie as effectually be handled more briefe.  
Yet therefore each treatise which is written  
at large with copious & flowing stile haue  
his due honour, so that it be set forth to co-  
firme the truth. For (as Plutarke saith) truth

*Plut. in  
Civ.*

MA

III. A

13



## The Epistle

is inuincible if it be trulie declared & right-  
 ly applied. And to Augustine (not without  
 good cause) eloquence seemeth so much  
 the more to terrifie, in how much the more  
 it is plainly pronounced. Nevertheless, when  
 need requireth, let vs also embrace this short  
 kinde of disputing, which is verie profitable  
 so ofte as we be occupied in the searching  
 out of the truth, inasmuch as it draweth vs  
 backe, that we follow not the similitude of  
 truth, for truth it selfe, and ~~it~~ should be  
 deceived with a counterfeit probabilitye of  
 truth: which things, sith they are so, some  
 man maie demand, wherefore that great  
 Orator Tullie, comparing Oratorie with  
 this sharp and schoolelike Disputation, and  
 peraduenture ouer well liking his owne  
 Arte, saith thus: As a flowing Riuer can  
 scarce or not at all be corrupted or putrifi-  
 ed, but a standing water maie verie soone:  
 so likewise by the flood of eloquence, the  
 faults of the reprehender are soone wiped  
 awaye, when as nigghines of speech, and  
 want of eloquence, scarce can defend it selfe:  
 thus much Cicero. The which as I confesse  
 that it maie happen both in the sophisti-  
 call and probable kinde of disputing, so do

*De doct.  
 Christ. lib.  
 3. cap. 14*

*De nat.  
 deor. lib. 2.*

## The Epistle

I denie that it can chaunce or agree with true and demonstratiue Silogismes. For as the Riuer (that we maie not swaue from the similitude which wee haue proponed) while it runneth afloate farre aboue his bankes, doth gather most foule and filthie things of each sort; which he hid and are couered while as the floods are aloft: so oftentimes great errors (with copiousnesse of speech hid) are by true and brieue disputations declared & laid open for the copie of eloquence taken awaie, things doo appeare both naked and manifest as they are. But heereof we will speake more in the Preface. And now I set downe first a disputation touching the word of god writte, which as it is chiefe, so ought it to be the verie foundation of all disputations. The other disputations as of the true humane nature of Christ, of the presence of Christ in the sacrament, of the true and lawfull making of Ministers, (touching which thinges I wrote some thing about two yeares past against Turrianus that false named Iesuit, and will handle it more at large, whensoever he shal giue anie newe occasion to write) also free will, Purgatorie, and such lyke, maye bee  
I  
V. A  
groun-



## The Epistle.

grounded on this sayde Disputation. And this my bretheren I hope you will dooe, either according to this methode which I haue followed, or according to that which you shall better like of. Wherefore I beseech the defenders of the Romish Church, and chiefely those which challenge vnto them such skill in disputing, that they will bring the same from the darke shadowe of the Schooles, into the open and cleere light, yea, to the true point of disputing in deede, and that all mallice put a parte, all nipping tauntes set aside, let them modestlye and with quiet mindes pursue this my treatise, and when they haue entered into disputation with me, let them first note what is worthe of reprehention, and then let them giue solutions vnto my argumentes: and on the other side, let them confirme theyr opinions with plaine and euident Sylogismes and Argumentes, and so I hope it shall at the last come to passe (if GOD permit) that when both our opinions are conferred together, the truth will shewe it selfe, and bee manifestly seene euen of those which bee almost blinde.

Let

## The Epistle

Let therefore those bookes which are repleat with nothing els but with bitter choller spotted & stained with the sores of their masters yea, and those seditious Sermons which blowe forth nothing else but fire & sword, let them (I say) cease & be quite banished, & in steed hereof let there be meeknes & tranquillitie: yea, let the loue & inward affection of the truth beare swaie: & let those which so greatly affect that excellent name of Catholikes (which so often with open mouthes repeat & pronounce the same) remember what S. Augustin hath written, to wit, that the Catholike Church doth teach that wee owe loue vnto all, and iniurie to none. But if there be anie such, which go forward with shamelesse faces, and obstinate mindes still to write and spread abroad their sichophanticall and infamous Libells, or if there bee anie such which so farre degenerate from men, that they had rather obstinately to bark against the truth, then to embrace the same, the vy which amongst others I heare there is one especially, vpon whom the fearful example of Gods most iust iudgment is manifest, not onlie for other his vngodlinesse, but chiefly for his wicked Apostacie,



## The Epistle.

Itacie and backe sliding from the Gospell, which sometime he professed. If I say there bee anye such, I wish vnto them better mindes, & oppose this my yowe and wish against their shamelesse wickednesse and malitious railing, professing that I will not vouchsafe to answer such their pamphlets, knowing right well that such their dooings may be vtterly wiped awaye euen with one little spark of patience. Againe, touching my selfe, I professe that I will not reade those their vvritings in the vvich they spue forth their foule poisoned choler, because I haue determined to dispute, and not to braule, to contend vvith arguments, and not vvith impious railings. And you my reuerend brethren, fight the vvorthie battaile of faith (for I may lawfully vie the Apostles exhortation vnto you) fight therefore I say that vvorthie battaile of faith, and apprehend eueralasting life, for vvich cause you are called, & haue professed a good profelsion before manie vvitneses. And therefore regarding nothing at all this vvicked rable, run your course vvith stout courage, vnremoued constancie, and inuincible patience, in the truth of the Gospell of God, as you haue begun:  
that

## The Epistle.

that is, that you go forward with exact diligence and integrity, to fight against mans errors, that the course of your labours most manfully being finished, yee may leaue vnto the posterities to come, the puritie of doctrine, and the true vse of ecclesiasticall discipline.

From my studie the

23. of Februarie

An. Domini

1580

FINIS

determined to dispute, and not to dangle, to contend with arguments, and not with impious railings. And in my retired僻僻 chamber, fight the battle of faith (for I may inuention of such exhortation vnto you, and my friend called the pastor, and you are called, & have professed your profession before many synodall. And therefore regarding nothing as all this wicked table, & your counte with those who are mentioned counte and inuincible presence in the truth of the Gospel of God, as you have begun these

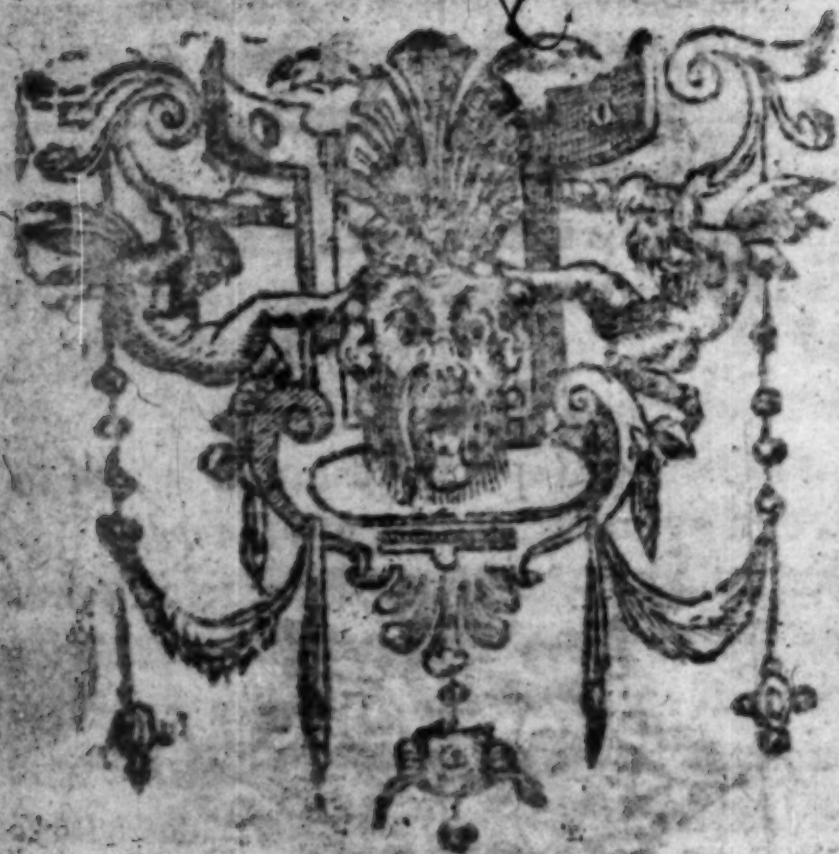




Sancti in eis mihi fuit  
optatino

Et mens pater  
Lana ar

De la Cas







A COMMON PLACE  
**TOVCHING THE**  
**WORD OF GOD WRIT-**  
**TEN, AGAINST THE TRA-**  
**ditions of Men.**

*Handled both Schoole like, & Diuinely.*

Wherein is intreated of the true method  
 of Disputing.

**THE PREFACE.**



**T**he Apostle Paule writing  
 to Timothie, affirmeth that 2. Epist. 3.  
 the holie Scripture is pro-  
 fitable both to teach, as also  
 to reprove: thereby shew-  
 ing that men are not onely  
 to be taught, but also often times to be re-  
 proved. For traly it is manifest, that men  
 are so corrupt, that they doe not onely re-  
 maine in ignorance of the truth, even as it  
 were in a palpable and thicke darknesse,  
 but also for the most part, they hate & flie  
 the light of the same. And although both

The prea-  
 cher  
 ought to  
 teach &  
 reprove.

are greatly to be lamented, yet it is better to haue to doe with those which are ignorant and willing to learne, then with them which are delighted with their blindness and ignorance: because it is a great deale more tollerable to be ignorant, then not to be willing to learne. Whereby it commeth to passe, that because the ministers and the instructors of the congregations, must haue to doe with both these kind of men, they are therefore willed by the Apostle to be such, as shoulde holde fast the word of truth: so that they shuld be able to instruct by wholesome doctrine, and also to confute the gaine-saiers thereof. And as touching these two points in y<sup>e</sup> true Preacher, when Augustine had disputed and compared the one with the other: It is an easie matter (saith he) to declare what wee ought to beleue, what wee ought to hope for, and what we ought to loue: but to defend the truth, and refell the wicked opinions of others which thinke to the contrarie, is the greater and better part of learning. These are Augustines words: The which hold true they are, experience it selfe long time since hath taught vs: for what great troubles the godly fathers of the Church

*Tit. i.*

*Aug. Enc.  
ad Laure.*

had



had in times past with the olde heretikes,  
and chiefly with those which did excell in  
the sophisticall and litigious kinde of dis-  
putation, we may easlye see by the writ-  
tings of the catholicke Doctors, and those  
which on our part did enter into y<sup>e</sup> sharpe  
conflict of disputation, better furnished, to  
wit, armed with weapons of good learning,  
disperfed without any great adde, the thicke  
mystes of sophisticall disputation, by the  
manifest light of y<sup>e</sup> truth. Amongst which  
auncient Fathers, Nazianzenus seemeth  
to giue the chiefest commendation to Ba-  
sil, for that he aboue all others, excelled in  
the true science of disputation and reason-  
ing, the which praise we maye attribute  
also to Gregorius Nissemus. And Augustine  
(that I maye vse his owne wordes, who  
was wont to reioyce of his disputations,  
and therein delighted himselfe) did freely  
confesse, that the Arte of Logicke was a

To re-  
proue  
false doe-  
trine the  
right vse  
of dispu-  
tation is  
no small  
helpe  
In laud.  
Basil

Epist. 151

Contra  
Aca. li. 3.  
ca 13.

And Tertulian, who was long time  
before Augustine, doeth not denye in those  
his Bookes, in which most happelye

De resur.  
c. 11.

Of Gods word written,

4

They are  
refuted  
vvhich  
wold not  
haue di-  
uines me-  
dle vwith  
the true  
art of dis-  
puting.  
Col. 2.

Aduer.  
150. & pil.  
in cap. 2.  
Esa.

De præ-  
scri. hæc.

he contended with the heretikes, that hee  
was often times driuen to dispute with  
them in Philosophie: which things I heere  
bring in, because I see all (for y most part)  
somewhat to mislike this Art of Logicke,  
otherwise most profitable: as though Paule  
had vtterly excluded the same from diui-  
nitie, wher he warneth, that we must take  
heed least anie man spoile vs through Phi-  
losophie: & heere they gather much out of y  
writings of the olde Fathers, which they  
suppose maketh for them against Logicke,  
and against the exact knowledge of dispu-  
tation. And therefore they willingly har-  
ken to Nazianzene, in that place where he  
compareth the Logitians, vnto the Moa-  
bites and Ammonites: and now they snatch  
after that place of Basil, where he tearmeth  
Logicke to bee the mother of contention:  
& sometimes they crie out with Tertulian,  
saying. O miserable Aristotle, which first  
armed the heretiks w Logick, wherby like  
crafty artificers, they might (as they listed)  
set vp & destroye. To whom in few words  
I doe thus answer: The Apostle Paule  
did not reiect the good & right knowledge  
of disputing, which by certaine necessarie  
principles produceth and bringeth forth  
the



the knowledge of the truth: but rather that  
 baine art of deceiuing with those sophisti-  
 call and deceitful snares, the which the he-  
 retikes are wont full subtilly to folde to-  
 gether, whereby they may deceiue the god-  
 ly & faithfull. And that this was the mind  
 of the Apostle, it is manifest not onely by  
 the order of the Apostles speech, but also by  
 that he useth this word [Apates] which is  
 most craft or circumuention by subtiltie.  
 With then the good vse of Logicke chiefly  
 tends vnto this end, to dispearse abroad  
 the fallaces and subtil crafts of sophistrie,  
 to expell errours, to reprove lies, and to set  
 before our eyes most manifestly the light  
 of the truth: Who can with good consci-  
 ence thinke that the Apostle at anye time  
 did reiect this so worthie & necessarie sci-  
 ence? For how can it be possible, that hee  
 which doth professe himselfe an enimie to  
 false sophistications, should not loue & sci-  
 ence of right disputing, which is Logicke,  
 being altogether contrarie to false & sub-  
 til reasoning: and ordained to this end, that  
 by the helpe and aide thereof, we may more  
 easily auoide the snares of those which are  
 captious: For as he which hateth darknes,  
 must of necessitie greatly reioyce in y<sup>e</sup> beu-

A simili-  
 tude

tie of the light: so he that will shut out of  
 the church the false deceits of arguments,  
 he I say, must of necessitie, leaue a place in  
 the Church for sound and true reasoning,  
 by the which y vaine deceits of those men  
 may be the easier reproued, and the better  
 auoided: Except peraduenture we thinke  
 the science and art of phisicke is altogether  
 to be reiected, because it teacheth men to  
 knowe those thinges which are hurtfull;  
 wherby to take heed of them, & to vse onely  
 those thinges which appertaine to y preser-  
 uation of health & life. Wherfore Nazian-  
 zene saith (yea, truly right excellent is his  
 saying) for somewhat he must answer to  
 the former objection) y the Sophisters are  
 like vnto the Moabites & Ammonites which  
 were prohibited the temple of God: so y als  
 so we acknowledge this, y the true art of  
 Logicke is not compared to the Moabites &  
 Ammonites, but rather to them of Tyre and  
 Sidon, by whose helpe Solomon was greata-  
 ly furthered in building of the temple: Bas-  
 shas also is worthy of great praise, in he  
 he saith, y Sophistrie is the mother of con-  
 tentions, so y thereby wee loue the more y  
 armour, by which y forme of good learning  
 maketh y able to fight for the truth.

Finally



Finally we may hearken to Tertulian crying out against the same, calling it the craftie art of setting vp & plucking downe againe, to wit, even indeede that parte of Logicke which is alwaies occupied in contentions, and neuer maketh end. But let vs reuerence the other part, which giueth resolutions to false arguments, & seuereth things necessary from those which are not, and doth so maintaine the truth and beat downe falsehood, that it remaineth alwaies one, because it is ioyned to the firme foundation of the truth. And that this was the minde of the olde Fathers touching the right order of disputing, whosoever shall diligently marke the auncient doctors, wil easily agree vnto vs. For what saith Nazianzenus whom those men so often cast in our teeth? The truth (saith he) by Logicall disputations is filed and brought to light. And furthermore what sayth Basil? That the true force of Logicke is diltinctly to diuide the nature of things, whereby we may knowe those things which are of affinitie, and distinguish those which are contrarie. And Augustine seuering the true vse of Logicke from the abuse of Sophistrie, saith: If Logicke bee the know-

ledge

ledge

Ad 150.  
Epi. in 5.  
ca. 25.

The auncient Fathers commended the right vse of Logick

Con. Aca.  
li. 3

8 Of Gods word written,

ledge of the truth, so then it belcoueth the wise to haue knowledge therof, that therby he may vtterly race out the malitious falsehood of the craftie disputers, & contemne the same. But there cannot be a more excellent witnesse for this, then the testimonie of S. Augustine, where he saith, that Logicke is the onely Science of all other, which teacheth both how to teach, and how to learne: and doth shew a man how to perceiue, and to make other to vnderstand: Thus much Augustine. Wherefore, sith the case so standeth, let this so worthie arte & science, haue hir condigne and due praise, and let vs be bold to say, that they reason nothing wisely, which in these our dayes start vp, and foolishly speake against Logicke.

De ord,  
li. 2. ca. 12

Touch-  
ing the  
writings  
and dispu-  
tations of  
the schoole  
Doctors.

But heere peraduenture some man may demand of me, whether this my communication doth extend it selfe to the Schoolemen, and chiefly vnto those which haue taken their originall from the Master of sentences, and whether their writings doe appertaine to that good and true parte of Logicke, which resolueeth doubtfull arguments? Truly, as I am not willing at this tyme to set down my absolute opinion (touching so many men) heerein: so, for my  
clore



against mans Traditions.

9

stone part let each one of them haue his due reuerence for his trauaile and labour, so am I not afeard to speake both boldly & freely my minde, what I thinke, alwayes (notwithstanding) keeping my selfe within my compasse: Iohn Duns Scotus (commonly called the subtile Doctoz) saith that the Diuines haue in some places mixed Philosophie with Diuinitie, & that with great profit: I truly confesse that they haue mingled it with diuinitie, yea I adde they haue therewith confused Diuinitie, but if he thinke it was done with any fruite, I beseech master Doctoz pardon me if I cannot here in agree with him: for sithen the Scholemen haue not followed that good part of disputing, which giueth true resolutions to arguments (as we shall hereafter declare) but haue as it were dallied & sported themselves in probabilities, & being for the most part vaine & frivolous arguments, me thinks they haue not brought into the Church of God the true vse, but rather the abuse of Philosophie: and truly, I say it seemeth to me, that into y<sup>e</sup> midst of y<sup>e</sup> Church, the Scholemen haue brought sophistication and shamelesse falshood, decked and adozned with the colour & name

In. 3. sent.  
dist. 24.  
quest. 1.

B. V.

of

Great, but  
vnprofita-  
ble is the  
labour  
of the  
schoole  
Doctors.

of Philosophie, as of an honest matrone, to  
the great detriment & hurt of the Church.  
But you will saye, they haue not gotten  
this sharpe knowledge of disputing with-  
out great labour and paines: I graunt it  
to be so: for oftentimes when I see these  
schoole men labouring, sweating, and as it  
were out of breath in these their subtil  
disputations, they make me to remember  
the Troyans, which with great labour and  
care brought into their Citie, the counter-  
faite Grecian Horse, whereby ensued the  
ruine of the whole Kingdome of Troy. So  
these scholemen with great industrie and  
labour, haue brought into the church false  
Philosophie: that therence, as from the  
Trojan horse might spring infinit errors:  
by which, while these who should haue ben  
the watchmen ouer the Church, were euen  
ouerwhelmed in schoole ignorance, those  
errors haue crept in, corrupted and wasted  
the Church of God (so as I maye vse the  
saieng of Esayas) Except the Lord had left  
vs a smal remnant, we had had no church  
at all. A profe heereof is the Church of  
Rome, so deptraued and corrupted, that  
while we seeke the Church in the Church,  
we are constrained, not without great sor-  
row



rold and teares, onely to behold the ashes  
of the true Church. But because I maye  
not seeme heere moze willing to lament,  
then to dispute: mark what I say, to wit,  
that the scholemen and questionarie Doc-  
tors, haue neither followed the true man-  
ner of diuine disputations, neither lawfull  
vse of Logicke: & that this may the moze  
euidently appeare, out of diuers & sundry  
their errors, I will gather certaine, by the  
which we may plainly see, that they haue  
erred not a little in their disputations,  
from the true manner of diuine Dispu-  
ting.

The first error that the scholemen ad-  
mit in their disputations is this: y they  
are wont to dispute by the principles of  
Logicke, and from thence to fetch their  
conclusions. So questions being proposed,  
they make the grounde thereof Logicke,  
and not Diuinitie, so that the Scrip-  
tures in these their Disputations, are  
dianne and speechlesse: for they often-  
times alleadge the Philosophers as Au-  
thoures in theyr Disputations, but ve-  
rye seldome the Apostles.

And if at anye time they bring in  
the Doctors, they confusedlye mingle  
their

Certaine  
Errours  
which are  
to bee

found in  
the dispu-  
tations  
of the  
schoole  
Doctors  
The first  
error

to make  
their  
ground  
Logicke  
See Sco-  
tus and  
others,  
who haue  
vwritten  
vpon the  
master of  
sentences,  
and in  
their dis-  
putations  
called  
Quodli-  
bets, &c.

their authoritie with the authoritie of the Scriptures, neither doubt they to learne their writings, by the name of the Scriptures. But we haue learned and that out of diuinitie to take our principles from diuinitie, when so euer we dispute thereof: and that we ought so to doe, it is manifest euen by Logicke, which doth forbid to goe from the principles of one art to another, or to wander without the compasse of the science, wherein wee haue begun to dispute. Sithen then, diuinitie is farre aboue all other sciences, it were not onely verie foolish, but also impious and vngodly, to make it subiect to the principles of Philosophie. And also to make the Doctors equal! with the Prophets and Apostles, is altogether a thing intollerable. Wherefore I thinke no man doubteth (except hee wil reason like an Atheist) but that I haue sufficiently proued this first error of the Scholemen.

2. Error.  
To reason  
probably  
on plaine  
truths.

The second error is this, that in matters of diuinitie which are most true and plaine, they dispute both Pro and Contra, as it were with probable argument upon the grounds thereof: when as they ought not so to doe in these pointes: it being both



both from the vse of true reasoning, as also from the nature of diuinitie: for Topical talke of disputations are to be left to common kinde and exercises. But treatises or disputings standing vpon infallable grounds (of which sort most chiefly are the disputations of diuinitie) doe require demonstratiue, plaine, and euident disputations, which ought to stand on most true, necessarie, and infallable Syllogismes or argumentes. Indee the Philosophers were wont sometimes to dispute both Pro and Contra, touching the principles of their artes and sciences, that the truth might thereby more manifestly appeare. But the diuines dispute not about the principles of diuinitie, because they are of themselves most true, and without all controuersie. And furthermore ther is nothing more contrarie to the nature of faith, then doubtfulnesse, and that academicall waivering in giuing consent: the which being a long time agoe buried and cleane wiped awaye by the most learned disputations of Saint Augustine, and other the olde Fathers, is nowe at last most vnluckely (I know not by what meanes) raised newe by the Schole Doctors, and  
 euen

Contra.  
Aca.





saie : what is this : That in many objections they saye nothing, but bidde the Reader seeke the resolution himselfe if hee will haue it : yea, and againe sometime they saie, let him answere that can. I pray you now tell me, are these diuine like disputations wherein aboue all other things is required a certaine perswasion of faith: or is this analitical or resolute, whereas the Philosophers wil haue nothing taken for resolute & certaintie, except it bee brought to an infallible knowledge : and then to place these things in the most firme degree of truth?

The thirde error is that they obscure and do not beautifie the truth with their subtile craftinesse : for they make those things which be difficult and harde, more harde by their crooked and ill fauoured questions : and againe, those things, which are easie, and not harde of themselves, they altogether darken by the intricate obscuritie and darkenesse of questions : and as the common sayeng is, they seeke to vnde a knotte where none is.

And is there anye man (I praye you whatsoeuer) except hee haue altogether

3. Error.  
They darken the truth.

harde.

Elizabeth

Elizabeth

Con. Aca.

Error. 4

Is cheyr

waine

questions

hardened himselfe with these their barbarismes, which doth not vtterly flie them: yea if he doe but onely heare the horrible hissing of their barbarous wordes, right sone perswadeth himselfe, & he shal neuer be able to carrie in his mind those things, which his eares cannot abide to heare. Wherefore, that which Augustine sometime spake of Sophistrie, may very well (as me thiketh) agree with y<sup>e</sup> schoole doctozs, to wit, that it was like to Cacus caue: for while as the Scholemen doe so reioyce in strange opinions as in fo:reine riches, they so affect obscuritie & seeke such starting holes, that so often as they dispute, they seeme not to explicate the matters, but rather to make the same intricate, and in truth there is not so much heard the voyce of men, as the bellowing of beastes, out of those darke caues of their obscure questions.

And finally the fourth error is, that the scholemen o: rather questionarie Doctozs, doe spend their time in vaine and frivulous questions, and those not so expounded, as darkened by them: the which vainnesse in words the Apostle would haue altogether abandoned from him, who is a preacher in the Church of God. For a little after hee saith,



faith, foolish and unprofitable questions forsake, knowing that they breed strife. And how true this is, it doeth evidently appeare in the questionarie Doctors, of whome you shall scarce finde two that doe agree in one opinion. For so Scotus doeth disagree from Thomas of Aquine, and Occam from Scotus; and the other from Occam, that you can scarce enter into their writings, but that you must be partaker of their contention and strife: when as indeed those are the true diuine treatises and exercises in diuinitie, which establish & confirme our faith, and are made to the edifying & comfort of y<sup>e</sup> whole church. And therefore right well doth Augustine say: That there is no neede to determine or open those things with danger, which may be yeknown without danger or hurt. Therby the more easily perceiue that y<sup>e</sup> kind of disputing which y<sup>e</sup> Popish Schole Doctors haue vsed, hath verie litle or no fellowship with y<sup>e</sup> true diuine treatises or exercises. Wherefore y<sup>e</sup> I may haue some fauour of those which professe themselves enuimies to illogike: here I shew them how y<sup>e</sup> they may turne their former rebraidings & reprehentions; and may say y<sup>e</sup> the philosophic

phie of these questionarie doctors & schoolemen is altogether vain deceit, yea, the mother of contention, that craftie art of building and destroying, which ought utterly to be repulled from y<sup>e</sup> true Church of God, together both with the Moabites & Ammonites: Thus let them saie, and then I must needs confesse, that I haue nothing to saie against them.

The Popish schole doctors of our time frame not such argumentes in their disputations as I sunceient learned vvere wont,

But the Popish Schoole men of this our age, faile into themselves another kinde of witting: for these contriue not together naked Silogismes as the other were wont, but they vse long and tedious declamations, chiefly against those which professe the sinceritie of pure doctrine of y<sup>e</sup> Gospell: In doing of which matter, they willingly abstaine from Silogismes or arguments: for where as for the most parte they vnderstande forth their malicious daimes, & lay out their vble reproches, thinking it cannot be aptly concluded in mode and figure after a short forme of argument, therefore they rather enter into a more larger scope of disputing. With this as I suppose, it is manifest euen by those things which I haue before declared, y<sup>e</sup> the disputations of y<sup>e</sup> popish doctors are neither true diuine disputations



putations, nor ordered by þ rules of logicke.  
 It shall be necessarie & needfull therefore  
 to set down some method, whereby we may  
 dispute both diuinely & also schoollike: & (to  
 repeat Augustines words) if we may be a-  
 ble utterly to banish the false brauling of  
 sophistrie, the which (I woulde to God) the  
 learned diuines & those which are skillfull  
 in þ same most excellent art of Logick, (of  
 the which sorte I doubt not but there be  
 many) would determine with themselves  
 to doe, & so to set downe both to vs now, &  
 also to the posterities hereafter, þ waie to  
 dispute both schoollike & diuinelike. For if  
 St. Augustine most excellently compared þ  
 knowledge of humane sciences, vnto þ tre-  
 asure of Aegypt, which þ Israelites carried a-  
 way with them: truly then we which see  
 many in these our daies to abuse those so-  
 ber ornaments and riches, to the framing  
 of error, that I doo: it were not amiss, but  
 very requisite & necessarie, that the good &  
 learned men, shold willingly bestow those  
 riches, to the building of the tabernacle of  
 God, and to the fortifying of the truth a-  
 gainst the errors of men. And vntill those  
 which doe excell in the studie of diuinitie,  
 as also in the science of Logicke, doe take

The me-  
 thod to  
 dispute  
 both di-  
 uinely &  
 schoole  
 like, ne-  
 cessarie in  
 our time.

De doct.  
 Chri. lib. 2.  
 cap. 40.

De doct.  
 Chri. lib. 2.  
 cap. 40.

in hand to perfourme this matter. I will  
set downe something as touching this,  
(although slender) for those young mens  
sakes, which are studious of Divinitie: so  
that they which hereafter write, may adde  
the true colours to these my first and rude  
liniments.

**Two**  
wayes to  
intreat of  
divinitie.

1.  
2.

There are two wayes how to intreate  
of Divinitie, the one compact with a full  
and flowing style, which teacheth the sim-  
ple, & directeth by the flourishfull to embrace  
the doctrine of truth: The other more  
pithie, but short, the which putting away  
those things that may move the affections  
of the minde, and bereaving it selfe of all  
flowers of Rhetorike, sheweth unto us  
things simple and plaine as they are of  
themselves, and setteth downe plaine and  
naked arguments, so that the truth of mat-  
ters may be manifestly seene, and as it  
were touched with our hands. And this  
last way perchance, is not so well wel-  
come to those which are delighted in ple-  
santhesse of speech, but truly no lesse pro-  
fitable to all those which are both lovers  
of simplicitie, and desirous of the truth.  
For like as the view of mans bodie, is a  
great deale more pleasant to beholde,  
while

A simili-  
tude.



while it is clad with the flesh, & the blood running in each veyne, having a comely colour: yet notwithstanding if we come at any time to the Anatomie, then the facultie of each part, and the constitution of the whole bodie is a great deale better known: so if any wil wisely & diligently weigh those larger and pleasanter treatises, and bring them to arguments as unto Anatomies, then without doubt he shal easily perceine, whether they be absolute & perfect in euerie point, or whether there be anye thing wanting: and as the Whisiti- on sheweth forth even as it wer with the finger, the original and causes of diseases, so shal he heere be touching errors, if there be any. The former sort doeth indeede delight the mindes, as well of those which are learned, as those which are unlearned: but this latter manner of exercise, sith it is occupied in that onely kinde of matter, which appertaineth to doctrine, is more meete for those which are best learned, who are nothing moued with the flood of vain wordes, if especially there be no force of matter contained in them, because that speech without reason, is not to be counted any thing worth. Augustine, Ciprian,

The brief & school like treatises are as it vver an Anatomy of y large and copious vvriting or speakings

Hillarie, Hieronimus, and diuers olde leare-  
 ned Fathers, haue vſed this kinde of diſ-  
 puting very much: & this alſo the ſchole-  
 men ſeemed to profeſſe, but with what ſuc-  
 ceſſe I haue ſhewed alreadie. But chieflie  
 we muſt conſider and haue great care on  
 both ſides, that when we diſpute touching  
 doctrine, all our arguments be neceſſarye  
 and pertaining to doctrine, ſo that they be  
 grounded vppon moſt ſure principles and  
 infallible groundes of Diuinitie. And a-  
 bovie all things, we muſt beware that we  
 take not things which may be diſputed on  
 both ſides, for things neceſſarie: things  
 which be ſtrange, for thoſe that are know-  
 en falſhoode, for truth: the which trulie  
 both happen oftentimes in much lauſh-  
 ing out of ſpeech, the which y<sup>e</sup> aduerſaries  
 of the truth, moſt commonly abuſe. Where-  
 by they may the more conuenientlye hyde  
 themſelues vnder the couerte of manie  
 words: ſo that when they haue ſaid much,  
 they would alſo ſeeme to haue ſpoke truth.  
 The beſt & chiefeſt remedie for this miſ-  
 chiefe is, if after the long circumſtaunces,  
 that then there be ſet downe a brieſe lo-  
 gicall handling of thoſe their wordes ſpo-  
 ken before, to be as it were an Anatomie  
 and



and recapitulation of all subtil sophemes,  
 and craftie fallaces: And when the false-  
 hood of words is cleane taken away, it wil  
 bewray those things which are false, it wil  
 set truth against falshood, and beare them  
 both out: yea finally it wil bring to passe  
 (euen as Augustino sometime said) That  
 each thing with other, cause with cause, and  
 reason with reason may strue together. And *Cont. Max.*  
 here who seeth not, that when errors are *lib. 3.*  
 cleane taken away, how easely the truth  
 will ouercome: and the same truth which  
 the huge flood of words had ouerwhelmed,  
 will euen willingly as it were aduance  
 hir selfe vp againe. With then that school-  
 like handeling of matters will bring so  
 great profit (so y<sup>e</sup> Logick be directed by the  
 true rules of diuinitie) I the intreat & be-  
 seech these learned diuines of this our age,  
 which are defēders of y<sup>e</sup> gospel, y<sup>e</sup> they haue  
 care heerof, & set down vnto vs some certain  
 & easie methode of this schoollike way, how  
 to handle each point: y<sup>e</sup> which we may fol-  
 low, and the which also may be both to vs  
 present, as also to y<sup>e</sup> posterities hereafter a  
 most true touchstone wherby we may trie  
 the sundry workes of diuers men, which  
 haue written of diuinitie: y<sup>e</sup> which if they

shall performe, they shal greatly profit the Church of God, especially in these times, in which each man striveth in setting forth of booke touching the principall pointes of divinitie, who may doe best. For where as the Civilians only write touching their lawes, the Philosophers of their facultie, and so all others of those artes and sciences which they professe, & in y<sup>e</sup> which they are conversant: yet notwithstanding it cometh to passe (I knowe not by what meanes) that not onely divines, but also men cleane void of divinitie, of all sorts, are wont now euerie where to dispute in their booke touching divinitie: so y<sup>e</sup> heere in I assent with Nazianzene, which before time hath most greivously complained of this matter. And we have thought good to publish this our small labour abroad, not y<sup>e</sup> we thinke we have obteyned y<sup>e</sup> same methode which we desire, but that by this meanes we may at the least give a testimonie that we looke for a more exact methode from the learned divines, yea, and earnestly desire them to performe the same.

Beholde then wee heere set downe a schoollike treatise of divinitie, take out of the

*De mod. in  
diss. Ser.*



the first Chapter of the Epistle to the Hebrewes, to wit, touching the word of God written, against mannes traditions, about which matter there is great controuersie betwene vs and the Papists. And for this cause I omit the handling of this point at large, because it may be easily seene in the writings of late, set forth on both partes: of which writings I wil make as it were a certaine resolution or attonie in this schoole like treatise. But before I come to this my purpose, I am willing somewhat to admonish the Reader, howe that these disputations touching y<sup>e</sup> Scriptures doth farre differ from all others. For in disputations of Philosophie, Physicke, ciuill government, and such other, there eloquence sheweth it selfe, there desire to excell doeth rule, there oratoric pleading bursteth out: yea, oftentimes in such matters, men desire nothing but to shew forth the brauenesse of their wits, or else seeke after glorie and praise. But in diuine disputations, where (as Augustine sayth) Brauerie must not be sought, but good documentes and lessons, and that with great reuerence: yea, and verie reuerently we must dispute of holy things, not as upon the stage before

A treatise  
of y<sup>e</sup> word  
of God  
written.

Howe the  
disputations of di-  
uinitie  
differ frō  
others, &  
that they  
ought re-  
uerently  
to bee  
handled.

De doct.  
Cris. 1. 4.  
cap. 19

**1. Tim. 6.**

Ref. 108.

men, but as in the midst of the Church  
before the living God and his Angelles;  
not for the desire of victorie, but for the  
maintenaunce of the truth, in as much as  
Paule forbiddeth the wastours of the  
Church, once to speake of vaine questions,  
or contentions of wordes, which can scarce  
be done without the detriment of the  
truth. Wherefore praying aide at the hands  
of almighty God, that he will direct and  
establishe this our labour by his holy spi-  
rit, let vs proceede into this most holy con-  
flict, in the which the worde of GOD is  
the place of combat, God himselfe the  
chiefe Judge, truth the victorie, saluation  
the garland of triumph. And heereby  
with more valiant mindes we take vpon  
vs this most noble conflict, because if  
otherwise happeneth in this, then in other  
battayles, for there hee alone is crowned  
which vanquisheth, but the ende of this bat-  
taile is such, that even hee which is van-  
quished (so that hee acknowledge himselfe  
ouercome and embrace the truth) shal like-  
wise bee crowned, together with the vic-  
tour. And Augustine sayth, that it is bet-  
ter to be overcome of the truth, then to be  
willing to overcome the truth with false-  
hode.



hode: For whatsoeuer men practise against the truth, yet this must they know, to wit, that veritie cannot be vanquished: the which Augultine also calleth perpetuall victorie.

*De Ciuit. Dei, li. 2. cap. 29. 1.*

Furthermore, this point of doctrine, touching the which our disputation is, is of so greate weight that it maye be thought (and that worthelye) to bee the verie foudation of all Religion. And therefore (not without greate cause) the Prophet David doeth acknowledge the worde of G D to bee a Lanterne, the which except it lighten our fete, of necessity wee must walke in most horrible darkenesse: yea, also wee both stumble and fall. But the defenders of the Popish Church, doe so hotly striue and contend for mans Traditions, and thinke them no lesse worthie to bee retayned, then some precious Picture of Pallas, the which beeing taken awaye, they thinke it not possible any longer to defend or maintaine their pontificiall chaire, wherein there haue bene so manye Vicars assaulted, and nowe at the last (Truth preuaylyng) shall be quite ouerthrowen and brought vnto naught. But that wee maye

come

The diu-  
sion of this  
worke

1. come to the matter, this disputation shall be divided into six parts. First, we will set downe our owne opinion and then the opinion of the aduersarie: & then we will trie them both, so y<sup>t</sup> thereby maye appeare
2. what is the state of our controuersie. Secondly, we will confirme our opinion by manifest p<sup>ro</sup>ofe of scriptures, and by most sure and flat demonstrations grounded on
3. those places so collected. Thirdly, we will refell the opinion of the other partie by negatiue disputations. Fourthly, we will wipe away the obiections of the aduersarie, which they wrest out of the scriptures.
5. Fifthly, we will take away y<sup>e</sup> foundations which they take out of the writings of the Doctors, to ground their opinions on.
6. And sixthly, we will heare the olde Doctors touching this point, agreeing both with vs, and the word of God.

\*\*\*





## THE FIRST CHAPTER.

¶ At sundrie times, and in diuers manners, *He, 1, ve, 3*  
 God spake in the olde time to our Fa-  
 thers by the Prophets: In these last  
 dayes, he hath spoken vnto vs by his  
 sonne.



Then Tertulian would en-  
 ter into the conflict of dis-  
 putation, and ioyne with  
 the aduersarie: hee was  
 wont to bonder the whole  
 summe of the question,  
 with certain bondes (so: so himselfe saith)  
 whereby he might not swarue from the  
 matter which he had in hand. And that we  
 also may doe the like, we will first propone  
 or set down our minde and opinion (which  
 is the opinion of each reformed Church)  
 touching the word of God, by the testimo-  
 nie of the same word of God which is this.

Our opini-  
 on and  
 mind tou-  
 ching the  
 worde of  
 God.

All necessarie principles of christia faith,  
 are contained in the holy Scriptures.

This

The de-  
claration  
of our opi-  
nion or  
minde.

This our sentence or opinion we thus  
expound, out of that place of y<sup>e</sup> Epistle to y<sup>e</sup>  
Hebrewes which ministreth vnto vs, suffi-  
cient matter for this disputation. God spake  
in the time of the olde Testament in di-  
uers and sundrie manners to our fathers,  
to wit, by oracles, visions, dreames, by V-  
rim and Thummim, finally by y<sup>e</sup> prophets,  
speaking by the motion or inspiration of  
the spirit of God, and the same wordes of  
God, (the spirit of God so commaunding)  
was committed to writing, both by Moy-  
ses, and also by other prophets, and most  
holy men: Now in these last dayes, Iesus  
Christ, the chiefe and most perfect Doctour  
and teacher of his Church being given to  
the world, taught the Apostles by mouth, &  
ordained them teachers for his Church,  
which did publish in writing the doctrine  
of the Gospell receiued from Christ, & by  
them taught by mouth. With then y<sup>e</sup> word  
of God is the measure of our faith, & that  
that word of God remaineth in the most  
holy monuments or writings of the scrip-  
tures, it followeth of necessitie, that al the  
principles which are necessarie to faith  
and saluation of the Church, are contay-  
ned in the holy Scriptures: and whatsoe-  
uer

God  
to shew  
the  
truth  
of  
his  
word  
no  
doubt  
is  
the  
same



uer the Apostles haue taught, we ought to  
 looke for them in the holy Scriptures: nei-  
 ther ought we to receiue any tradition in  
 matter of faith. And because matters are  
 made more manifest by similitudes, we  
 will take our similitude from a King,  
 which by mouth proclaimeth an Edict, &  
 then willethe the same to be printed, the  
 which being done, men are not wont curi-  
 ously to enquire of others, which eyther  
 heard or wer present at the proclamation,  
 what is contained in the Kings Edict, be-  
 cause the Edict is in print, to y<sup>e</sup> which they  
 must stand, and the which they must also  
 beleene. So then I affirme, in as much as  
 the word was proclaimed and declared by  
 the Apostles and euangelists, and by them  
 committed to writing, it were in vayne  
 and foolish now a dayes anye other where  
 to be sought, then in the Scriptures:  
 what the Apostles and Euangelistes did  
 teach by mouth. But now the opinion of the aduer-  
 saries is this, That all principles of Re-  
 ligion necessarie for our Christian faith,  
 are not contained in the holy Scrip-  
 tures. The which they opinton they  
 thus expounde. Although the worde of  
 God

The opial  
 on and  
 minde of  
 y<sup>e</sup> papist.

The de-  
claration  
& exposi-  
tion of  
their opi-  
nion.

The state  
& point  
of this co-  
ntroversie

large in  
The no-  
rears of  
this que-  
stion ex-  
pounded

God be the measure of our faith, yet the whole worde of God is not extant in the scriptures: for many things were spoken by the Apostles & Euangelists which they wrot not. Furthermore the Catholike church say they, (meaning the Church of Rome) is so endowd with the spirite of God, that she is able of hir selfe to deliuer those things which are necessarie both to faith & saluation. Wherefore that we may haue the whole word of God, the Apostolical and ecclesiasticall traditions must be added to the scriptures: this is their opinion. Now then you may see manifestly, what is the state or issue of our controuersie: for this is that which must be discussed: whether the whole word of God deliuered by the Prophets and Apostles, and necessary for our saluation, be contained in the Scriptures, which is the word written, or not: we affirme that it is: they saye naye: so then there canne bee but one of our opinions true: as is manifest by the first groundes of Logicke. In the reasoning, the affirmative or negative must needs be true, but before we goe about the confirmation of our opinion, we will set downe the bounds & limits of



of our question both briefly and shortly. When we say the word of God, we mean not that eternall Word the Sonne of the eternall and euerlasting father, being the second person in Trinitie: but that eternall worde by the which God hath made manifest vnto men his will and pleasure, and therefore we adde and say that worde which was deliuered & taught by the Apostles and Prophets, so that it may be more manifest what we meane by the word of God. Also this word Tradition maye not onely be referred to the word taught by mouth, but also to the word written, as it is manifest in the second to the Thessalonians, the second chapter, where the Apostle saith, Stand fast and keepe the traditions or instructiōs which you haue ben taught, either by word or by Epistle. And euen after this sort also, haue the old fathers vsed to speake, as we will shewe in the proper place: notwithstanding in this question, according to the manner of speaking, it is restrained to that worde which is taught by mouth. Furthermore we meane by the word of God, necessary to our saluation, all those things which God hath commanded vs to beleue with a most sure persua-

What the  
vvorde of  
God is.

What tra-  
dition is,

What is  
meant by  
this word:  
Necessarie  
to saluati-  
on.

What is  
meant by  
holye  
Scripture.

tion of faith, so that we maye make a difference, betwene faith and opinion; and betwene the principles of Christian religion, and the probable disputations and opinions of men. Last of all, by name of the holy Scripture, we vnderstand all the booke Canonically both of the new and olde testament. And thus much I thought good to speak briefly touching the explication of our question.

A demonstrative  
or euident  
disputation.



### The Second Chapter.

Hereto we haue declared our minde & opinion touching the worde of God: nowe it resteth that we confirme the same by most certaine proofes and arguments deriued and taken out of the same worde of God, and so at the last a flatte demonstration or most true argument being gathered from most true principles; we maye reduce the whole matter out of all obscurity, placing it in the most manifest light of truth. And to bring this to passe, we will follow this order: First to set downe certaine places of scripture, from whence we will draw our arguments. Secondly the

pla



places of Scripture being collected and brought together, we will set a true definition of the word of God: the which definition also, shall be y<sup>e</sup> profe of our argument, cutting away all exception & doubt. And although in the reciting of the places of Scripture, I doe not curiously labor, touching the order thereof (for each place of Scripture is of sufficient authority to make anye conclusion) yet notwithstanding, I haue taken some care, that the order of the places of Scripture, maye answer vnto each parts of the definition, as much as may be. Wherefore let vs begin with this place of the Apostle, which hath ministred occasion vnto vs of this disputations.

To know the first place.

God at sundrie times and in diuers manners in the old times, spake to our fathers by the Prophets, but in these last daies, he hath spoken vnto vs by his sonne.

Heb. i

Whereby we conclude thus.

If the word of God being sufficient or necessarie vnto the saluation of the church, was deliuered first vnto vs by the Prophets, and then by Christ and his Apostles, and that word of GOD so deliuered by the Prophettes, is this daye onely to bee

The Syllogisme or argument

D. ij.

sought

Of Gods word written,  
 sought for in the writings of the Prophets.  
 Then truly the word of God deliuered vn-  
 to vs by Christ and his Apostles, must bee  
 sought for onely in the writings of the A-  
 postles, except any good reason may be gi-  
 uen to the contrarie.

But the word of God necessarie to the  
 saluation of the Church, was deliuered first  
 vnto vs by the Prophets, & then by Christ  
 & his Apostles, & the same word of God  
 deliuered by the Prophets, is this day onely  
 to be sought in the writings of the Prophets  
 & no wher els: neither any good reason to the  
 cōtrarie can be rendred, why the like shuld  
 not be, touching the word of god deliuered  
 by Christ and his Apostles.

Wherefore we conclude, that the word of  
 god necessarie to the saluatiō of the church,  
 is onely to be sought for in the writings of  
 the Prophets and Apostles.

The expli-  
 cation or  
 prooffe of  
 the argu-  
 ment.

Now let vs trye our argument. This  
 syllogisme or argument is hypothetical or  
 double, & vse wherof is verie necessarie so  
 often as we shall be occupied in & compa-  
 ring of things together. And & hypotheti-  
 cal or double arguments are verie needful  
 in diuine disputations, is manifest both by  
 the old Doctors, also by & new scholemen,  
 who



who most often vse them. Wherefore I  
doubt not to vse these, even as well as the  
categorical arguments: because the mat-  
ter or grounds of our disputations are not  
Topicall, or standing on the inuention of  
art, but grounded on expresse places of  
Scriptures, and therefore those kind of ar-  
guments, are not inferiour to others. The  
ground or matter therefore of our argu-  
ment is made manifest even by the light  
of nature, who biddeth vs of things like, to  
iudge the like. And these principles which  
we haue drawne from nature her selfe, the  
Apostle teacheth vs that they are not to be  
reiected, when as in the matter of regene-  
ration, he bringeth the Corinthians to the  
consideration of nature: For being schoo-  
led by natures rule, sayth Tertulian, thou  
maist the easilier beleue the Prophecie.  
Now if wee marke the substance, we shall  
finde the worde of God both in the olde  
testament and in the new to bee all one:  
For the Apostle professeth, saying: That  
he hath spoken nothing, but that which the  
Propheets and Moses had before spoken.  
I confesse that the publishing of the word  
of God in y<sup>e</sup> new Testament, was a great  
deale more excellent and fruitfull then be-

The con-  
firmation  
of the  
cōference,

Tert. de  
resur. car.

AA. 26.

fore: yea, and that maketh for our cause,  
 and therefore farre wide is it, that it shuld  
 hurt vs of our matter, as heereafter in our  
 disputation, we will more at large proue.  
 Let vs then make a comparison betwene  
 the olde and newe Testament, as much as  
 apperaineth to the word of God exhibited  
 in them both after this sort: If God spake  
 by the Prophets in the old testament, then  
 also he hath spoken by the Apostles in the  
 new testament. And if the prophets taught  
 the word of God by mouth, the like so the  
 the apostles haue done. And if the prophets  
 committed to writing the word of God, so  
 also haue the Apostles. Wherefore if the  
 prophets comprehended the whole doctrine  
 of y<sup>e</sup> old testament in their writings, why  
 should not we say, y<sup>e</sup> the Apostles haue also  
 comprised the whole doctrine of the gospel,  
 in their booke? Now let the defenders of  
 the contrarie opinion, bring forth & shewe  
 some reason to disproue this my assertion.  
 I say some good reason, not borrowed from  
 the dreames of mens braines, nor from to-  
 picall & rauiling arguments, but deriued  
 from the word of God. But this they can  
 not doe. Furthermore, I bidge this place of  
 the Apostle which we haue in hand, & rea-  
 son



ten thus. If the word of God deliuered after diuers manners, waies, and at many times, be now altogether to be found in y<sup>e</sup> writings of the prophets: why should not we say the like of y<sup>e</sup> Gospell, being y<sup>e</sup> word of god, which (as y<sup>e</sup> apostle witnesseth) was not at sundry times or in diuers manners deliuered? For otherwise who seeth not, y<sup>e</sup> the apostles comparison in the recited text, were of no force. For if y<sup>e</sup> Apostle had saide thus, then were our aduersaries opinion true: to wit, Like as in times past vnder y<sup>e</sup> old testamēt God spake at sundry times & in diuers manners: so now likewise hath he also spoken to vs in y<sup>e</sup> time of the new testamēt at sundry times, & in diuers manners that is by y<sup>e</sup> writings of the apostles, by apostolicall traditiōs not written, & also now speaketh by the traditions of y<sup>e</sup> church: y<sup>e</sup> which how it repugneth & is contrarie to y<sup>e</sup> mind of y<sup>e</sup> apostle, euen our aduersaries theselaes cannot denie y<sup>e</sup> same: & thus much touching y<sup>e</sup> first part of our argument. The minor, which is y<sup>e</sup> second part of our argumēt, containeth in it selfe, three members. First, y<sup>e</sup> the word of god (necessary to y<sup>e</sup> saluation of y<sup>e</sup> Church) was deliuered vnto vs, first by y<sup>e</sup> prophets, & then after by

The confirmation of the second part of the argument.

1.

D. iij.

Christ

Christ and his Apostles: and this is manifest by this place of the Apostle, in that he sayth, In times past he spake by his Prophets, but in these last dayes by his sonne: And that this last speaking apperteineth also to the Apostles, it is manifest by the words of the Apostle, in his second chapter of this Epistle, where he sayth, y the gospel was first preached vnto vs by Christ, and then confirmed by those which heard him. And againe Iohn the 20. and 17. Christ saith, As my Father sent me, euen so send I you. And it cannot be denied but that the Apostles published the Gospel in writing.

Iob, 20, 17

2. The second part of the minor is, that the word of God deliuered by the Prophets, is now only to be sought for in the writings of the Prophets. And this is proued by the vsuall phrases of the Scriptures, which by the Prophets, meane the writings of the Prophets, as Romanes the first, where hee saith: But a part for the Gospell, which he had promised before by his Prophets, in the holy Scriptures. And againe Luk. 16. They haue Moses and the Prophets. Iohn. 6. It is written in y Prophets. Acts. 26. Paule saith. O king Agrippa beleueest thou y Prophets? I know thou beleueest.

Rom. 1.

Luk. 16

Iohn. 6.

Acts. 26.

Luke.



Luke. 24. And he began at Moses, & at all the Prophets, and interpreted vnto them in all the Scriptures y<sup>e</sup> things which were written of him. To conclude, because I will not recite many places, finally Peter by the wordes of the Prophets meaneth the writings of the Prophets. 2. Epistle, 2. Part. chapter. 1. And in the last ende of the same chapter he saith thus: For y<sup>e</sup> prophesie came not in olde time by y<sup>e</sup> wil of man, but holie men of God spake as they were moued by y<sup>e</sup> holy Ghost. Now if our aduersaries will not yeeld vnto vs, let the bring good p<sup>ro</sup>ofe vnto vs to the contrarie: but y<sup>e</sup>, (as I haue already said) they cannot doe.

Now the third and last member is, that they of the contrarie part, can bring forth no p<sup>ro</sup>ofe to the contrarie, but that we may conclude touching the word of God deliuered vnto vs by Christ and the Apostles, y<sup>e</sup> it is wholly contained in the writing of the Apostles, as well as the word of God deliuered by the Prophets, is contained in the writings of y<sup>e</sup> Prophets, to wit, so much as is necessarie for our faith & saluation. But if at any time our aduersaries affirme that they can bring some good reson to y<sup>e</sup> contrarie, then they must bring such as must be

both true and also agreeing to the Scrip-  
ture. And thus the parts of our argument  
being confirmed, & conclusion thereof must  
needs be true.

The second place:

It seemed good to me most noble The-  
ophilus, to write vnto thee thereof from  
point to point that thou mightest knowe  
the certaintie of those things, whereof thou  
hast ben instructed.

*Jude.*

*Philip. 3.*

*1. John. 1.*

*2. Pet. 3.*

*2. Pet. 1.*

To this purpose also these places maye  
serue. I gaue my diligence (saith he) to write  
vnto you of the common saluation. *Phi-  
lip. chap. 3.* It greeueth mee not to write  
the same things vnto you, and it is profita-  
ble for you. *John. 1. Epistle. chap. 1.* We de-  
clare vnto you that which wee haue seene.  
*2. Peter. chap. 3.* This second Epistle I now  
write vnto you beloued, wherewith I sturre  
vp your pure mindes, to call to your reme-  
brance the words which wer spoken before  
of the holie Prophets, & also the comman-  
dements of vs, the Apostles of the Lorde  
and sauiour. *2. Peter. chap. 1.* I will not cease  
to put you alwaies in remembrance of these  
things, although yee bee alreadie instructed  
therein.

From these and such other places, we

Drawe



braue this argument.

If the Apostles and Euangelists published The argu-  
in writing the Gospell, to this end, that the ment.  
truth of those things which they taught by  
mouth, might be the better knowne & con-  
firmed, and that thereby also it should the  
better sinke into the mind and memorie of  
men: then trulie the Apostles and Euange-  
lists, left all those things in writing, which  
by mouth they had taught, being necessarie  
to faith and saluation.

The Antecedent is true,

And therefore my conclusion is also true

The ground of our argument which is y  
first part cannot be denied, for then y mid-  
dle would repugne with y end: the which  
far be it from vs, y we should once thinke,  
especially in them which did both speake &  
write y gospel, w one & the self same spirit.  
As for y secod part of our argumēt it is cō-  
firmed by y former places in plaine words.

The expli-  
cation or  
prooffe of  
the argu-  
ment.

The third place.

Thou shalt not adde to the word which I Deu. 4.  
teach & command thee. And againe, Thou Prou. 30.  
maist not adde vnto his word least hee re-  
proue thee, and thou be found a liar.

Wherefore I saie, if it be not lawful for mā to The argu-  
ad anie thing to the writings of Moses, then ment

truly

#### 44 Of Gods word written,

truely, after that the writings of the Apostles, were ioyned to the writings of Moses and the Prophets, we may plainly saie, that the scriptures doe containe all those things, the knowledge and faith whereof is necessarie and sufficient, to saluation.

The antecedent is true:

Wherefore we ought not to doubt of the truth of the consequence.

The examining or  
triall of  
argument

The first part of our syllogisme is manifest not onely by the similitude, but also by the often comparing of the worde of God deliuered by Moses, as also by the Apostles, as it is proued in the first place. Our Minor is proued by the places before recited: which proueth that we may not adde vnto the word of God. And least our aduersaries should say, that that place of Moses is not tyed vnto the worde of God written by Moses: we will recite certain places, which shal cut off all shifts of our aduersaries. Moses Exodus. 24.

Exod. 24.

Deut. 31.

Deut. 28.

Writ all these words of the Lord. Againe, Deut. Moses wrote this law. Again, Deut. 28. All the words of this law, which is written in this booke. And Paule in the Act. 24. I belecue (saith he) all those things which are written in the Lawe & in the Prophets.

Act. 24.

And



And that which Moses saith Deut. 27. Let each one be accursed which abideth not in all the words of this lawe: Paule thus expoundeth Gal. 3. saieing, In all things which are written in the booke of the lawe. By which places we may easily perceiue, that the word of God touching the which Moses speaketh, is not to be interpreted the writings of Moses alone, neither to be applied vnto certaine unwritten verities deuclered onely by the mouth of Moses, as the Jewes doctors doe falsly surmise, whose errors haue long time since bene euen hissed out of the Church of Christ.

Deut. 27.

Gal. 3

The 4. place.

Get thee to the lawe and testimonie: If they say not after this worde, there is no light in them.

Esa. 8.

Whereof we frame this argument.

If the people vnder the lawe ought to repaire to the Scriptures, and nothing was to be receiued in matters of faith the which was not contained in the holy Scriptures: then truly by greater reason, afterward that the doctrine of the Gospell written of the Apostles, was ioyned to the writings of the olde Testament, (the which Apostles did explicate and teach the true meaning of the lawe)

The argument.

law) those things alone must be receiued in matters of faith, which are contained in the writings of the olde and new testaments.

The antecedent is true :

Wherefore also the consequent must be true.

The examining  
or triall  
of the  
argument

Act. 26.

2. Cor. 3.  
Etc.

augustin  
in iohannem

The first part of our argument is manifest of it selfe, though the force of comparison. Although, (if we haue respect to the ground and substance thereof) the Apostles spake no other thing, then y<sup>e</sup> which was before spoke by Moses & the prophets as Paul affirmeth. Act. 26. Yet no christian hath at any time doubted, but y<sup>e</sup> the publishing of the word of God was far more excellent and plentifull, after the Incarnation of Christ, then it was before : lyke as y<sup>e</sup> apostles in diuers places haue taught. Wherefore, if before his incarnation, they ought to be ruled by the word of god written, how much more then ought we now. The minor is manifest by the recited places. And here I am not ignorant, that this afore recited place of the prophet, is diuersly expounded of the learned : but howsoeuer they expound these words, it cometh to this effect : that they liue in most horrible darknesse, which despising the worde

of



of God, take vnto themselves the errors of  
 inchanters, witches, and mans dreames.

The fift place.

Thou hast knowne the holie Scriptures of  
 a childe, which are able to make thee wise  
 vnto saluation, through the faith which is in  
 Christ Iesus: for the whole Scripture is gi-  
 uen by inspiration of God, and is profitable  
 to teach, to reprove, to correct, & to instruct,  
 in righteousness: that the man of God may  
 be absolute being made perfect to euery  
 good worke.

2.Tim.3.

If such be the force of the holie Scriptures,  
 that it maketh a man wise & perfectlie in-  
 structed vnto saluation, then ought we to be  
 content with the holie Scriptures in causes  
 and matters of faith.

The argu-  
 ment.

The Antecedent is true, And therefore  
 the consequent must be the like.

The first part of our argument is ma-  
 nifest through the nature of perfection:  
 For if y<sup>e</sup> scriptures make vs perfect, to what  
 ende then serue traditions not written?  
 And vnto this ende serueth the saying of  
 Paule before alleadged. The minor is ma-  
 nifest and proued by the place recited of  
 Paule. But peraduenture our aduersaries  
 will here object and saye, that Paule

The exa-  
 mining of  
 triall of y<sup>e</sup>  
 silogisme

spake

spake here onely of the scriptures of the  
 olde Testament; because Timothie was  
 instructed from his youth. But sith Paule  
 here addeth and saith, Through the faith  
 that is in Christ Iesus, he doeth manifestly  
 declare, that the doctrine of the Gospell,  
 was ioyned with the knowledge of the old  
 Testament. But they may saye, that the  
 Gospell was not then published in wri-  
 ting, but onely deliuered and taught by  
 mouth. First let them tell me, whereby  
 they gather this? for it is manifest by the  
 fourth Chapter of that his Epistle, that  
 Paule wrote this same Epistle, verie  
 nere about the time of his death. And  
 here if you will make a good account of  
 the times, you shall easily perceiue, that  
 then: when this Epistle was sent vnto  
 Timothie, all the Epistles of the Apostles,  
 (or well nere all) were put in writing.  
 And furthermore, what matter were it, if  
 then the doctrine of the Gospell had not  
 bene published in writing, inasmuch as it  
 was afterward done. Finally, if ye would  
 that Paule should here speak touching the  
 writing of the olde Testament onely, then  
 woulde I make mine argument of more  
 force and reason thus: If the writings of  
 the



the olde Testament were of such force that they were able to make men wise vnto saluation, how much more shall the whole Scripture of the olde and new Testament, be able to perform the same? But he which shall denie y<sup>e</sup> this same excellent sentence of Paule touching the whole Scriptures, (to wit, that it was giuen by inspiration of God, and is profitable to teach) doth appertaine vnto the writings of the new testament, he is not onely to be thrust out of the number of diuines, but is also to be banished out of the societie of Christians. Neither yet let them goe about to cauilt with vs, for that the olde translation hath this word Prepared, and not absolute Perfect to all good workes. For truly (that I maye not omit anie thing, and so swarue from our argument) the Greeke word signifieth Perfection, as in the Actes. 21. ver. 5. But when the daies were full perfected and ended, we went on our iournie, &c. Where and in which place, Luke vseth the same Greeke word which Paule doth vse in the Terte to Timothie, signifieng as you see Absolute and Perfect. Also the compounde of the same verbe in Greeke hath the lyke signification. As Mathew. 21. ver. 26. By

E,

the

εφημερις  
μενος  
εφημερις  
σελ.

κατη-  
τισα.

κατη-  
τισα.

John. 5.

The ar-  
gument.

The expli-  
cation or  
triall of  
the argu-  
ment.

the mouthes of babes and sucklings, thou  
hast made perfect thy praise. . Againe. 1.  
Thessa. 3. ver. 10. Night & day praieng ex-  
ceedingly, that we might see your face, and  
might accomplish or make perfect, that  
which is wanting in your faith. And again,  
Heb. 13. ver. 22.

The 6. place.

Search the Scriptures, for in them you  
thinke to haue eternall life.

If the people in times past vnder the  
lawe, doo thinke, and that not without good  
cause to haue eternall life in the Scriptures,  
that is, that all those things were contained  
in the Scriptures, the knowledge and faith  
wherof attained euerlasting life: then trulie  
by greater reason we ought to belecue the  
selfe same, being now vnder the Gospell:  
after that to the scriptures of the old testa-  
ment, the writings of the Apostles was also  
ioyned, which interprete and teach the veri-  
tie and truth of the olde testament.

The antecedent is true:

And therefore there is no doubt of the  
consequent.

The force of comparison, confirmeth the  
first part of our argument: for such kinde  
of reasons hath both Christ and his Apo-  
stles

Le. 23. 31.



Itles vsed, neither can our aduersaries de-  
nie, but that the writings of the new Tes-  
tament, are more excellent then the wri-  
tings of the olde.

1. Pet. 4. 17  
Etc.

The other part of our argument is  
proued by the expresse words of Christ: for  
so far was it from Christ, that he wold re-  
proue the Jewes for searching the Scrip-  
tures: but did himselfe rather reason af-  
ter that manner.

The 7. place:

That ye may learne by vs: that no man  
presume aboue that which is written, &c.

1. Cor. 4.

If we ought not to presume to be wise  
aboue that which is written: and the prin-  
ciples of faith, appertain vnto true and per-  
fect wisdom: then trulie ought wee to be  
contented with the scriptures in causes and  
matters of faith.

The Sy-  
logisme

The antecedent is true:

Therefore the consequent cannot be de-  
nied.

The first parte of our Argument  
is manifest of it selfe: The other part is  
proued by the place of the Apostle.

The exa-  
mination  
of the  
Silogisme

Yet here I must also confesse,  
that this place of the Apostle Paule, is  
otherwise expounded of certayne newe

E.g.

Wris

Writers (to wit) of those things, which  
 Paule himselfe had before written. The  
 which sence if anye man be willing to fol-  
 lowe, then thus make we our argument:  
 If Paule called backe the Corinthians vnto  
 his owne writings, how much more then  
 ought we to be called backe vnto the wri-  
 tings of the whole Scriptures? But because  
 the olde writers whome our aduersaries  
 followe most, doe expounde this place of  
 Paule generallye, I had rather to frame  
 mine argument from the interpretation  
 of them. There maye be also framed an  
 euident and plaine syllogisme in the second  
 mode of the second figure, flatlye denieng  
 their assertion in this sort.

An euident  
 argument

Whosoever groundeth anie Article of  
 faith vpon traditions not writtē, taketh vpon  
 him to be wise aboue that which is written.

But no man truly obeying the Christi-  
 an & Apostolike doctrine, doth take vpon  
 him, to be wise aboue that which is writtē.

Ergo, No man truly obeying the christian  
 & apostolike doctrine, doth ground any prin-  
 ciple of faith vpon traditions not written.

The 8. Place.

John. 20.

Manie other things did Iesus which are  
 not written in this booke: but these things  
 are



are written that you might beleue that Iesus Christ is the sonne of God, and in beleeuing you might haue euerlasting lyfe through his name.

If the Apostles and Euangelists wrote those things which seemed sufficient and necessarie, that we which beleue may haue eternall life: then truely the Articles of our faith, are to be grounded vppon the Scriptures, and not vpon traditions which are vnwritten, which our aduersaries tearme Apostolike.

The argument.

The Antecedent is true.

And therefore the consequent cannot be denied.

The truth of the first part of our Argument is manifest, except peraduenture any man would goe about to thinke himselfe wiser then either the Apostles or Euangelists: the which God forbid that any man should do. The consequent is proued by the words of Iohn.

The explication of the argument.

The 9 place.

The lawe of the Lord is perfect, giuing life & true wisdom vnto man; yea, the law of the Lord is right and iust, more precious then golde, sweeter then honnie: the wisdom and vnderstanding of the Church, &

Psa. 19  
Psa. 119  
Deu. 4.  
Psa. 4.

E. iij.

he

# 54 Of Gods word written,

he is blessed that meditateth or occupieth himselfe therein.

The argu-  
ment.

If the scriptures of the olde testament in their kinde were perfect, because therein is contained true wisedome, and made those blessed euen as manie as willinglie and con-  
stantlie did meditate therein: then trulie af-  
ter that the writings of the Apostles were ioyned vnto the olde testament, (the which writings of the Apostles doo explicate and teach the veritie and truth of the saide olde testament) then (I say) by good right & consequence the whole scriptures both of the olde and new testament, may be called perfect, as that which perfectlie containeth all necessarie doctrine for the church of Christ.

The expli-  
cation of  
the argu-  
ment.

The antecedent is true: And therefore the consequence must be also true.

The antecedent is manifest inough of it selfe. The minor is proued by the recti-  
fied places. For by the name and title of the law, is often vnderstood y whole scrip-  
tures of the olde testament, as it is mani-  
fest by the Apostle Paule Gal. 4. ver. 21. as also the circumstance of the afore alleaged place doth most manifestly proue. Now fro  
these and such other places we will ga-  
ther a true definition of the holye Scrip-  
tures

Gal. 4. 21.



tures after this sort.

\*The holie scripture is the word of God giuen by diuine inspiration from God, and by the Prophets, Apostles, and Euangelists, (mooued by the spirit of God) was written in the bookes Canonically of the olde and new testament, that the veritie and truth of God, might be taken and set free from the obliuion and corruptings of men, & that the Church might be perfectly instructed and confirmed in all those things, the knowledge and faith whereof is necessarie to saluation.

This definition is most perfectly & substantially true. For it standeth vpon y<sup>e</sup> Genus & difference, & containeth al those causes, both which y<sup>e</sup> Logicians say belöng to y<sup>e</sup> Subjectu, as also y<sup>e</sup> belöng vnto y<sup>e</sup> Attributu. And especially it containeth y<sup>e</sup> efficiēt cause, vnder y<sup>e</sup> which is added y<sup>e</sup> instrumentall, & the y<sup>e</sup> final cause, which two causes in such kind of matters, are especially to be considered. The spirit of god is y<sup>e</sup> cause efficiēt, who v<sup>se</sup>sed y<sup>e</sup> prophets & apostles as instrumentes: y<sup>e</sup> cōseruatiō of y<sup>e</sup> truth, & cōfirmation of the church, is the end wherefore y<sup>e</sup> word of God was put in writing: so this definition standeth vpon his full partes: and the thing defined, and the definition, doe both

\*A definition of holie Scripture.

Heb. 1. 1  
2. Ti. 3. 16  
Heb. 1. 1  
2. Pet. 1. 21  
Lu. 1. 3  
1. Iohn. 1. 1  
Ioh. 20. 31  
Ec.

The explicating of the definition.

2. Pe. 3. 1. 2  
Col. 3. 1  
Pro. 30. 6  
Esa. 8. 20  
Ec.

I. sa. 1. Ec  
19. Ec 1. 9  
Ec.

2. Tim. 3  
16. 17.

2. Pe. 1. 12  
Ioh. 20. 31  
2. Tim. 3

15  
Ioh. 3. 5. 39

agree together. Now from this definition as from a most perfect & true ground, we make thus our demonstrative argument.

The argu-  
ment.

Whatsoever is the word of God given by inspiration from God, and written by the Prophets, Apostles, and Evangelists, by the motion of Gods spirit, &c. that containeth all principles necessarie to christian faith. But the holie Scripture is the word given by diuine inspiration, &c. Ergo the holie Scriptures containe all principles necessarie to the christian faith.

This argument is most euident and necessarie, and standeth grounded vpon grounds of the former places, and containeth the veritie and truth of our whole question. Wherefore doth the Scriptures containe all these things, the knowledge & faith whereof are necessarie vnto saluation. Truly because the word of God was written by the Prophets and Apostles to this end, that the Church should be perfectly instructed, &c. Againe, whatsoever is spoken of the one partie may be sayde of the other. Furthermore, if anie doe aske what these things be, the knowledge and faith whereof are necessarie to saluation: I answer, the Scriptures. And againe when

The vnfol-  
ding of y  
former  
reason.



I name the Scriptures, I name all those things, the knowledge whereof is necessarie to saluation. The like also may be said touching the ground of our argument, the which is the definition of the Scripture, as is before said: wherfore this our demonstration and argument is most manifest, and hath brought the truth of our opinion out of all question or doubt: to wit, that the holy scriptures containe all those principles necessarie to Christian faith, the which was our purpose to proue.

The third Chapter.



**N**OW after that the truth of our opinion is made manifest by the former demonstrations & affirmative disputation as at the first we did determine: so will we now come vnto the negative disputation, which is to refell and refute the opinion of our aduersaries. For although the truth being made manifest, the falsehood must needs bee confuted & ouerthrowen, & by this our affirmative disputation we haue manifestly proued, the scriptures do containe all those things, the knowledge & faith whereof is necessarie to saluation:

A disputa-  
tion confu-  
tatiue, wherein is  
refelled or  
confuted the opiniō  
or iudgement of  
Papistes.

yet notwithstanding this our negative disputation proceedeth as rising of necessarie consequence, which is this: That ther is nothing to be sought for out of the holie scriptures, the knowledge and faith whereof, is necessarie to saluation. And by force of the consequence, traditions not written by the Apostles, are not to be receiued in anie Article and principle of faith: yet notwithstanding, it cometh to passe (I know not by what meanes) that we are moze delighted in the confuting of error and falsehood, then in confirming the truth. Wherefore I could not let slip this kind of disputation, wherby the reader may be thoroughly confirmed in the knowledge of y<sup>e</sup> truth. This therefore is the opinion of our aduersaries which repugneth to ours, euen as it were Ex Diametro, to wit. That the holy scriptures, do not contain al things, the knowledge & faith whereof is necessarie to saluation. The which error we thus confute.

The first  
argument  
against  
papistical  
traditions

If Moses, the Prophets, Christ, & the Apostles, did alwaies confirme the principles of faith by the Scriptures, and not by vnwritten traditions: & our aduersaries on the contrarie part will confirme the principles of faith verie seldome by the Scripture, but

most



most vsualligat vnwritten traditions, then truelie our acamerfaries doo otherwise teach the Church, then either did Moses, the Prophets, Christ, or the Apostles.

The Antecedent is true,  
And so is the consequent.

And by force of the consequent our ad-  
uersaries are not to be allowed in y<sup>e</sup> man-  
ner of instructing y<sup>e</sup> church. The antecedent  
is true: & the cōsequēt is proued by this in-  
ductiō, collected frō places of holy scripture.

The vnfol-  
ding of y<sup>e</sup>  
former  
reason.

Moses doth call them backe to the lawe  
written, as S. Paule doth interprete it.

Deu. 27.

Gal. 3

The same Moses, cōmandeth the law wri-  
ten to be published before all the people.

Deu. 31

Iosua exhorteth the Israelits, that they do  
those things which are written in the booke  
of the lawe.

Iosu. 23

In the time of Iosia king of Israel, the  
people sware to obserue those things which  
were written in the lawe.

2. Kin. 23.

The Prophets each where call the Isra-  
elites, to the writings of Moses.

Esa. 8.

After the people returned from the cap-  
tiuitie, the lawe of Moses was recited: & the  
worshipping of God was taken from that  
lawe written.

Nehem. 8.

Christ biddeth thē search the Scriptures.

Iohn. 5.

Mat. 23.

Christ

60 Of Gods word written,

Christ speaking to the Scribes saith, yee erre, because ye know not the scriptures.

**Lu. 16.** They haue Moses and the Prophets, let them heare them.

**Lu. 24.** And Christ opened the vnderstanding of the Apostles, that they might vnderstand the Scriptures.

**At. 26.** Paule preached Christ, alleading the law and the Prophets.

**At. 28.** Appollos reproveth the Iewes & proueth that Iesus is Christ by the Scriptures.

**Ec.** The Thessalonians or chiefe of Beræa are praised, because they searched the Scriptures, whether it were so, yea, or no, as Paule had preached.

**At. 18.**  
**At. 17.** And thus I conclude, that I may not bring in all those places of Scripture, which Christ and the Apostles most often times alledged.

This kind of induction is most firme and cannot be refelled by any argument. And y<sup>e</sup> force of y<sup>e</sup> consequēt to what end it is directed doth manifestly appeare, for y<sup>e</sup> prophets & apostles are ordeined of god, to be instructors of y<sup>e</sup> church, & were inspired by the holy Ghost. And Christ himselfe is the most perfect docto<sup>r</sup> of the Church, wherby we see y<sup>e</sup> they which teach y<sup>e</sup> church of Christ otherwise then Christ himself, his Apostles and



Prophets haue taught: that is, not laieng those foundations which they layde, but other: that they instruct the Church of Christ amisse. But our aduersaries teach other wise, inasmuch, as they call y<sup>e</sup> church not to the Scriptures alone, as is before said: but to traditions not written. And out of the former argument, there ariseth this conclusion.

If the Apostles (who although they wer indued with the spirit of God) and taught by mouth, yet notwithstanding did referre themselues vnto the Prophetical scriptures: then a great deale more ought our aduersaries to referre their principles of doctrine, vnto the holie Scriptures. And sith they doo not so: they are not to be heard.

The second argument against traditions,

The antecedent is true:

And therefore the consequent must be true.

The antecedent is manifest by comparison:

And the truth of the consequent is confirmed in the former argument.

The explication of the argument.

If all things be not contained in the scriptures, the knowledge and faith whereof, is necessarie to saluation; then it followeth, that the spirit of God did not accomplish

The third argument against traditions,

his

82 Of Gods word written,

his effect, when he gaue the scriptures vnto the Church.

But the consequent is most false & blasphemous:

So likewise is the antecedent.

The unfolding  
of the argument.

book ent  
anmugis  
anmugis  
anmugis

the exp  
to noue  
-ugis ent  
anmugis

the exp  
to noue  
-ugis ent  
anmugis

The consequent of the former proposition was proued, when we went to search out the causes of the scriptures in y<sup>e</sup> second chapter of this our disputation, where we affirmed y<sup>e</sup> the word of God was to this end & purpose committed to writing, that it might be freed and deliuered from the corruption of man, and that it might help the memorie of the godly, and finally, that the Church might more and more bee instructed and confirmed in those things, the knowledg & faith whereof, is necessarie to saluation. Now, if all those things be not contained in the scriptures, then truly it followeth, y<sup>e</sup> the spirit of God did not perfectly, but in part accomplish his effect: the which God forbid. And certainly, if you graunt this, (which cannot be denied) that the scriptures were given vnto the church not rashly nor in haire, but by the great prouidence and wisdom of God: then I bidge this and say; If the scriptures were given by God, that the word of god shuld be



be set free and deliuered from the corrupti-  
on of men, I pray you would the spirite of  
God then, haue some certaine things ne-  
cessarie to saluation to be set free from the  
corruption of men, and some things not?  
If the Scriptures were giuen to helpe the  
memorie of the godly: was it then giuen  
in part onely: or shall we say, that of those  
things which were necessarie to saluati-  
on, that some things are to be committed  
to memorie, and some things not: or if the  
memorie of those things could haue bene  
kept and preserved without the scriptures,  
to what ende were the Scriptures: for  
the spirite of God doth nothing in vaine.  
If the Scriptures were written, to the  
ende our memorie might be holpen, who  
then can denie, that our memorie must bee  
holpen by the Scriptures, in all things ne-  
cessarie to saluation: Finally, and to con-  
clude, If the Scripture were giuen by the  
spirite of God, that thereby the Church  
might be the better instructed, why then  
should not the Scriptures haue in them  
all those things, which are necessarie to sal-  
uation: Wherefore, what starting holes so-  
euer our aduersaries seeke: yet the truth of  
our former proposition remaineth: to wit,  
that

that they goe about to frustrate the spirit of God, of his effect in giuing the Scriptures, except in them be contained whatsoeuer is necessarie to our saluation.

The consequent no Christian can deny.

The 4.  
argument  
against tra-  
ditions.

If the Apostles were led into all truth by the spirit of God, as it appeareth Ioh. 16, and wrote not all things that were necessarie to saluation, that came to passe either because they ought not to write them, or because they would not write, or because they could not.

But to affirme that they ought not, is false: that they would not, is absurd: and that they could not, is the part of one that disputeth like an Atheist.

Wherefore the antecedent is false, absurd, and altogether from Diuinitie.

The opening  
of  
the argu-  
ment.

The consequence of the former proposition is manifest, except our aduersaries can bring any thing to the contrary. For we dispute not heere of euery man, but only of y<sup>e</sup> Apostles, whom y<sup>e</sup> spirit of God gouerned, and directed in the writing of the Gospel.

The minor is manifest, except our aduersaries can proue what reason there is of dissimilitude or vnlikenesse in things  
not



not onely like, but also euen being the  
 selfe same. And this truty is most certaine  
 and most vndoubted amongst all Christi-  
 ans: that if the Apostles wrote not all  
 things which are necessary to saluation,  
 that it was because they ought not so to  
 do. Our aduerfaries of necessitie, must  
 proue some one of these causes, or els shew  
 what was the cause, that y<sup>e</sup> Apostles ought  
 to write some things which were necessa-  
 rie to saluation, and to omit other some, or  
 els truly y<sup>e</sup> the Apostles themselves haue  
 by manifest & plaine words testified, that  
 they haue not written all things which  
 appertaine vnto Christian faith and Reli-  
 gion, for good and necessarye causes, which  
 God himselfe would not that men should  
 know. But vndoubtedly our aduerfaries  
 can proue neither of these, and therefore  
 the conclusion of this argument, resteth  
 most firme and vniuersall.

If the Canonieall bookes of the old Te-  
 stament, doo containe all things which ap-  
 pertained vnto the olde testament. And the  
 Canonieall bookes of the new Testament,  
 doo not containe all such things, as doo ap-  
 pertaine vnto the new testament: then do-  
 eth it follow, that the old testament is more

The fift  
 argument  
 against  
 traditions

perfect then the new.

The consequence is false.

And therefore the antecedent is false.

The consequent of the maior is thus  
proved.

The unfolding of  
the argu  
ment

2. Cor. 3. 14

Deu. 29. 21

2. Reg. 23.

The booke of the old testament are cal  
led the olde testament of Paule where as  
hee doth intreate of the reading of the old  
testament. To this maye be added, that  
which Moses saith: The couenant (saith  
he) which is written in the booke of the  
lawe: and in the diuine and holy historie,  
there is mention made of the booke of the  
couenauant. Wherefore there is no doubt,  
but that the olde Testament, (that is the  
writings of the olde testament) is agreea  
ble to his title. For nothing can be allea  
ged besides y<sup>e</sup> scripture which may rightly  
be said to appertaine to the old testament:  
to wit, the knowledge whereof were ne  
cessarie to the saluation of those godly fa  
thers that liued vnder the olde testament.  
Now if you say not the like of the newe  
testament, who doth not see that the newe  
testament is more weake & imperfect then  
the olde? For it is as much as if you wold  
thus expound the title: The newe testa  
ment: (that is to saie) Some certain things,



appertaining to the new testament. The  
which how absurd is it? I suppose I shall  
not neede with many more arguments to  
proue, for no Christian hath at any time  
heretofore affirmed, that the scriptures  
and writings of the new Testament are  
not so perfect, as the writings of the old.  
Therefore we will speake no more to the  
prouing of our minor premise.

The Scripture of the new testament is  
a couenaunt, will, or testament, & nothing  
must be added vnto a will or Testament,  
then trulye it is not lawfull to add any  
thing to the writings of the new Testa-  
ment.

The 6. ar-  
gument  
against  
traditions  
beinge  
enough

The Antecedent is true: namely, That  
And the consequent is the like.

And by the force of the same consequent,  
the traditions not written of the Apostles,  
are not to be receiued.

The antecedent is manifest.

The minor both containe two parts, the  
former part is manifest and proued by the  
verie title, to wit, that it is a will or a testa-  
ment, neither needeth there any other pro-  
bation. The latter part is proued by  
Paule, when hee sayeth: What is it  
not lawfull to adde vnto a mannes

The triall  
of the ar-  
gument  
to home  
- 2216 -  
Gal. 3.

Testament : and from thence hee gathereth that we ought not to adde unto the diuine Testament of God. But if yee interpret it to bee a testament, and not a covenant: then our conclusion remaineth of no force: for dareth anie man adde unto the Will and Testament of a man: The which if it be not lawfull to doe in the Will and Testament of a man, how much lesse then is it lawfull so to doe in the Testament of God.

The 7. argument  
against  
traditions

If till the later end and consumation of the world, we ought not to looke for anie other bookes canonical, besides these which we haue already in the writings of the old & new Testament: Then it followeth that the Scripture is absolute and perfect in euerie part.

The antecedent is true,

And therefore so is the consequent: & by force of the saide consequent the Scripture hath no need of anie traditions not writtē.

The explanation of  
the argument.

The Maior is euident inough, especially sith God is the author of the said scripture, which would not suffer the same during the world to remaine vnperfect, because he being the author is most perfect.

The Minor our aduersaries themselves cannot



cannot denie, for they are not ignorant that the time (now after Christ is exhibited & giuen to the world) is called the fulnesse of time, as the Apostle saith.

And if traditions not written are as wel to be receiued as the Scriptures (as our aduersaries would haue it) then must wee beleue the writings of the Doctors with the like perswasion of faith, as we beleue the writings of the Prophets and Apostles.

But the consequent is false, And therefore the Antecedent cannot be true. And by force of the consequent traditions not written, are not to be receiued in matters of faith.

The consequent of the major proposition is thus proved. For so often as our aduersaries propound into the traditions of men, which they call Apostolike, we denie that they are the traditions of Apostles: then they recite Terentian, Irenaeus, and especially one Clement, whom we know not to be, which of late yeres hath stepped out of the Monkish Cloisters: all these Doctors, saie our aduersaries, affirme the traditions to be the traditions of Apostles. But if such kind of traditions are to be receiued w<sup>th</sup> like authoritie with the scriptures, then it fol-

The 3.<sup>rd</sup> argument against traditions

The explanation of the argument.

foloweth, that with like constancie of faith  
we must beleue that those traditions are  
the traditions of the Apostles, euen as  
we beleue that the holie Scripture was  
written by the commaundement of the ho-  
lie Ghost. The which if it bee true, then  
it folloiweth againe, that wee must euen  
giue the lyke credite to the writings of  
Tertulian, Irenaeus, and Clement, as we  
giue to the writings of the Prophettes  
and Apostles. But let it bee that some  
demaunder why I doe beleue that the  
Apostles did preach by mouth, that Christ  
was crucified for our saluation: I an-  
swere, that I beleue because that the  
Apostles and Euangelistes haue so writ-  
ten. But if I should demaunde how an-  
swerable therefore they beleue that the  
Apostles taught those thinges by mouth  
which doe appertaine vnto their Faith:  
then they will answer, they doe be-  
leue it because some of the olde Doctors  
haue so written. I am therefore I ha-  
ther, that our aduersaries should beleue the  
writings of the olde Doctors, with the  
like perswasion of faith as they beleue the  
prophecie of the Apostles. I doe not here dispute  
touching the mynd & opinion of the olde fa-  
thers,

the right  
to knowe  
the right  
meane

the right  
to knowe  
the right  
meane



thers, of which we will speak in his proper place, but here only I am willing to make the consequent of our former proposition, somewhat more plaine.

The Minor is manifest: for what nobly man did ever make the writings of the old fathers equivalent with the writings of the Apostles: Naie, I suppose our aduersaries themselves will not say so, except they be altogether brimfull of their owne Canon taken out of Augustine. And the force of the consequent which we haue added on to the end of the argument is manifest, as it shall appeare in the argument here following.

We maie not beleue anie traditions touching the which there remaineth no certaintie. But all traditions not written, which our aduersaries bring forth are such, that there remaineth no certaintie touching them: Ergo wee maie not beleue anie traditions not written, which our aduersaries bring or alleadge.

And by force of the consequent all traditions are to be rejected and not to be received in causes of faith.

The truth of the Major proposition is manifest of himselfe.

The 9.  
argument  
against  
traditions

The opening of  
the argument.

I. iij.

And

And the minor is proued by these induc-  
tions following.

Lib. 1. fro  
mat. li. 5.

Clemens Alexandrinus affirmeth That  
the Apostles deliuered certaine secrets vnto  
some men as traditions from the apostles, &  
citeth this place of Paul. 1. Cor. 2. We speak  
wisdom amongst those which are perfect.

I. i. de pre-  
scri.

Tertulian contrariwise, refelleth that er-  
ror with most graue arguments.

Iren. lib.  
2. ca. 2.

And Irenaeus saith, That this was the  
opinion of the olde Heretikes, and answer-  
eth that place of Paule which those Here-  
tikes did corrupt.

Manie doo attribute the whole cannon  
of the Masse vnto the Apostles.

Contrariwise, Saint Hierome and some  
other of the olde Fathers affirme, that the  
Apostles were content with the Lordes  
prayer.

Aduer. he-  
ref. in Epi-  
log.

Epiphanius saith, That the Apostles did  
command both thursdaie and fridaie to be  
fasted through the whole yeare, and that in  
the whole time of Lent, onelie to vse bread,  
salt, and water.

Contrariwise, Augustine saith, That it  
was neuer determined by Christ, nor his a-  
postles, what daies we should fast.

And Irenaeus writing to Eusebius saith,  
That



That that fast of Lent was diuersly vsed in times past, when some fasted one daye, some two, some more: neither doth he call it a tradition of the Apostles, but a custome of a simple and priuate institution.

Also Tertulian when he had made his reuolt from the Church vnto Montanus, reckoning vp the obiections of the Catholikes, which they vsed against the Montanists: Because (saith he) we obserue the eating of drie meates, they saie, that the constituted fasting being worn out, touching anie other, we maie fast at our owne will, & not by the commaundement of anie lawe or discipline; &c.

And in that controuerfie touching Easter daie, which a long time in times past troubled the Church: those of the West (saith Socrates) referred their institution to Peter and Paule, and those of the East, to other of the Apostles: but neither of the brought forth anie certaine or approued scripture for the profe thereof: & therefore I thinke it was a custome.

Tertulian saith, That by traditiōs of the Apostles, milke and honnie was wont to be poured into the mouth of the infant in baptism.

*Epist. 86. 1  
lib. 5. c. 26.*

*Lib. de  
ieiunio*

*Soc. lib. 3  
c. 22*

*Adv. Mar.  
lib. 2. c. 8 de  
cor. Marit.*

*In 1 ap. 35.* And Saint Hierome maketh mention one-  
*Es. 61. 20.* ly of wine and not of honnie, and calleth it  
*Lucifer.* custome.

Our aduersaries contrariwise obserue not  
 theselues those rites & ceremonies, although  
 they would bee accounted obseruers of the  
 traditions which the Apostles left.

*As afore.* Tertullian in the former place maketh  
 mention of oblations and offerings for birth  
 daies, to be amongst the rites and ceremonies  
 which came from the Apostles.

*Ter. 2. 28.* Contrariwise, the Church left this cu-  
*Ter. 2. 28.* stome after the Nicene counsell, for that it  
*afore.* fauoured of Paganisme.

Manie of the olde Fathers referred these  
 things vnto the Apostles first, that it was  
 not lawfull to kneele when they prayed on  
 the Sundae. And againe, that it was not  
 lawfull to decke the head with garlands and  
 flowers, and manie such like things.

Contrariwise our aduersaries themselues  
 thinke these thinges maye bee obserued be-  
 cause they put garlands about the neckes &  
 heads of their Images, &c.

*Ser. 2. 2. 2.* Ciprian witnesseth, that the Eucharist or  
 Communion was wont to bee giuen to in-  
 fants.

And contrariwise our aduersaries them-  
 selues



themselves thinke not this expedient to be done.

Irenaeus sayth, that by tradition Christ suffered when he was almost fiftie yeres old.

Contrariwise the Church hath most constantly refused that saying.

Clement referreth his Canon to the Apostles, making them authors thereof.

On the other side even the Church of Rome her selfe hath a long time rejected those Canons, as if they had bene forged by heretikes.

Furthermore, Zepherius Bishoppe of Rome, hath received sixtie of the same Canons, and after the sixt Synode received

Finally, that we may leave in hand of such examples, and come vnto our adversaries, those things which they referre vnto the Apostles, histories attribute to others, as Lent to Telephorus, &c. So that nowe by these examples, the truth of our minority proposition is made manifest.

If the olde heretikes for the most part, (when the worde of God failed them) did flie vnto traditions, & falsly fastened them vpon the Apostles, and our adversaries

In Canons  
Apost.

Cont. Can.  
Diss.  
ib. C. pla-  
cunt ibi.

The 10.  
argument  
against  
traditions

doe thee same now at this time. Then traly in this point, they are to be accounted rather among the heretikes, then with the true Catholikes.

The Antecedent is true,

Therefore the consequent is also true.

The vnfol-  
ding of  
the argu-  
ment

flor A

Act. 15. 24

2. Cor. 11. 13

2. The. 2. 2

2. The. 2. 2

for shT

the mngve

stinge

enouibet

The Maior proposition is manifest of himselfe. And the Minor is thus proued. They which vrged the ceremonies of the lawe, did shroude themselves vnder traditions, which they called Apostolike, as the olde Doctors doe testifie. And in the Acts of the Apostles, chap. 15. ver. 24. Luke seemeth to touch the like. And Paule in 2. Corint. chap. 11. verse. 13. saith, That the olde heretiks were wont falsely to take vpon them the names and titles of the Apostles: And in another place he exhorteth the Thessalonians, cha. 3. ver. 2. not to suffer themselves to be seduced, fro y<sup>e</sup> faith, neither by word, neither yet by epistle, as coming (saith he) from vs: The which last words I do not so restraine vnto this word Epistle, but refer it vnto that that they shoulde not be deceived by woode: for there is no doubt, but that the Heretikes would often times boast that they had hearde those thinges which they did teach, cuen from the Apostles:



fles: whereby they might get vnto them-  
 selues credit. This thing doth Ireneus te- Li. 3. ca. 2  
 stifie, lib. 3. cap. 2. And Eusebius declareth y Li. 3. cap. vlti.  
 one Papias did forge his errours, as though  
 (saith hee) they came from vntowritten tra-  
 ditions. I will not heere speake anie thing  
 of the Jewes Calaba, which maintaine by  
 their dreams vntowritten traditions, as the  
 chiefest pillar of their religion, as Elias, in  
 Thisbith: as in the Radicall Kara Baruck  
 appeareth.

If the traditions which repugne the wri- The 11.  
 tings of the Apostles are not Apostolyke, argument  
 and the traditions of our aduersaries are al- against  
 together such: then truelie the traditions of traditions  
 our aduersaryes are not Apostolike.

The Antecedent is true,

Wherefore the consequent is also  
 true.

The veritie of the Maior proposition is The ex-  
 most plaine, or else it would followe that pounding  
 the Apostles did not write by the same of the ar-  
 spirit by which they did speake, the which gument.  
 God forbid that we should once thinke.  
 The Minor shall appeare by this inducti-  
 on, which the reader shall most easily finde  
 in the writings of the Doctors: where-  
 by it is manifest, that those principles  
 of

of Religion in controuersie betweene vs,  
 which they refer vnto the vnwritten tra-  
 ditions of the Apostles, do manifestly re-  
 pugne with the writings of the Apostles:  
 so that whether soeuer our aduersaries  
 turne them, they shall be constrained to  
 referre their principles of Religion, vnto  
 the writings of the Apostles. For  
 I will vze the former groundes and ar-  
 gument: that if those principles repugne  
 with the writings of the Apostles, then  
 they are not Apostolike: If they confesse  
 that they do repugne, then haue we our  
 purpose: if they denie it, then of necessity  
 they must turne to the writings of the A-  
 postles, that these their opinions, whereof  
 the question is, may be tried by them, whe-  
 ther they repugne with the writings of  
 the Apostles, yea or nay: whereby it com-  
 meth to passe, that our aduersaries (after  
 many errors) will they or will they, must  
 needs returne again within the compass  
 of the scriptures. But least we should bee  
 ouerlong in these our argumentes, we  
 will comprehend the summe of all our for-  
 mer arguments in this one syllogisme.

The 12.  
 argumēt

If that these Errors doo follow the opi-  
 nion of our aduersaries touching traditions

not



not writtē, to wit, that they otherwise teach & summe  
 in the Church, then the Prophets and Apo- of all that  
 stles haue taught: that the spirit of God hath ben  
 hath not accomplished his effect in publi- sayde a-  
 shing of the scriptures: that the Apostles gainst tra-  
 neither ought, neither could, or would write ditions.  
 all things necessarie to saluation: that the  
 writings of the old testament, is more per-  
 fect, then the writings of the new: that the  
 holy Bible is not correspondent to the titles,  
 which is a Testament (if it bee lawfull for  
 men to adde to the will of God): that the  
 holy scriptures giuen after Christs incarna-  
 tion, and afterward the writings of the A-  
 postles are not absolute in euery point. And  
 that the same credite must bee giuen vnto  
 the writings of the olde Doctōrs, which is  
 giuen vnto the scriptures of God: that we  
 must beleue those things whereof there is  
 no certaintie: that the cause of the old he-  
 retikes was not a little holpen, which leaned  
 vnto vnwritten traditions: and finally that  
 the Apostles did not speak with that spirit  
 with the which they did write.

If (I saye) these former absurdities doe  
 followe the opinion of our aduersaries tou-  
 ching Traditions not written. Then truely  
 the munde and opinion of our aduersaries  
 touching

Hein adT  
 28 and 10  
 28 and 10

touching traditions not written, is of all  
godlike and true Catholikes to bee vtterlie  
refused and reiected.

The antecedent is true

And therefore the consequent cannot  
be false.

The triall  
of this ar  
gument

The maior proposition cannot be de  
nyed

The minor is made manifest in this  
our former negative disputation: wherein  
we haue ouerthrowen the opinion of our  
aduersarie.

And here we ende the third Chapter:  
and now we will proceed to the wiping a  
swate of all the objections which our ad  
uersaries can make.

The 4. Chapter.



**P** our former disputation  
we haue confuted the opini  
on of our aduersaries, and  
haue euen as it were with  
our finger pointed out their  
manifold errors in which  
they must needs remaine, so long as they  
do obstinately strue for these their tradi  
tions, which they call vniuersally written. And we  
affirme,



affirme, that they were neuer written of the Apostles, neither yet to be written of anie others. But because they maintaine their opinion by diuers and sundrie arguments, so to hide the falshood thereof, and to deceiue the simple: I thinke it verve needful to aunſwere all their arguments, so many as we know. First of all therefore, we wil sift out their obiections, which they wrest out of the holy scriptures. Then we will come vnto the testimonie of the doctors which they obiect against vs. Their first obiection is this.

The doctrine of the Gospel was not written with inke, but with the spirite of God, not in Tables of stone, but in the heart.

The first obiection

Ergo, we must returne vnto the doctrine taught by the mouth of the Apostles. Neither must we cleaue so precisely vnto the writings of the Apostles.

The antecedent is manifest by Ieremie, chap. 31.

This is the couenaunt which I will make with the house of Israel, I will put my lawe into theyr minde, and will write it in their heart, and I will bee their God, and they shall be my people.

Iere. 31.

Againe Paule. 2. Cor. 3. It is manifest

2. Cor. 3.

G.

(saith

(saith he) that you are the Epistle of Christ ordained by vs, not written with inke, but with the spirit of the liuing god: not in tables of stone, but in the fleshie tables of the heart.

The aun-  
sywere.

That we may orderly aunswere vnto each part: First we will trie the antecedent, then wil we come to the consequent: and this order will we keepe, to helpe the memorie of the reader.

Heb. 8.

Now, will I aunswere the antecedent, concerning  $\text{h}$  which, I see they cannot well agree, no not the Popish schoolmen among themselves: for when the Apostle vnto the Heb. 8. had set downe a difference betwæen the old & new testament, he bringeth forth this place aboue recited of Ieremie, where the schoolmen beginne to question, what shuld be the cause wherfore it is said, that the gospell shuld be wzitten in the minde? Some bring forth this reason: for because the grace of God cannot be wzitten. Of which opinion is Thomas, whom  $\text{h}$  whole swarme of schoolmen and Questionarye Doctors doe most esteeme. But some had rather this to be the cause: for that  $\text{h}$  doctrine of the Lawe, began from wziting, (for by and by the Tables of the Law be-  
wz



ing written, were publyshed): but the doctrine of the gospell began from the preaching of Christ & his Apostles. Touching the which controuersie, that we maye not wander out of our determined limits) let the Reader looke Lira his eight chapter in the Epistle to the Hebrewes chap. 10.

But for as much as appertayneth to the former Obiection, wee saye, that neyther Ieremie nor Paule doe there denie the writings of the newe Testament, but that they onelye dispute there touching the efficacye of the spirituall giftes of the holy Ghost, which were farre greater in the time of the newe Testament, then ever at any time before, according to the Prophecie of Ioel, which Peter expoundeth the second to the Acts.

Wherefore those places must be vnderstande by comparison: for otherwise it would followe, that the lawe of God was not written in the minde and heart of the godly, which lived in the time of the olde Testament: which thing, these places of Scripture, which here we alleadge doe otherwise proue.

Esa. 51. Harken vnto me, ye which knowe iustice, the people in whose hart is my law.

G. y.

And

Ioel. 2.  
Act. 13

Esa. 51

*Psal. 37.**Psal. 111**Deut. 30**Psa. 1.**Prov. 3*

Taking  
their argu-  
ment fro  
y which  
is in some  
sort gran-  
ted, to be  
grau-  
ned gene-  
rally.

The er-  
rors of y  
obiection

And *Psal. 37.* The law of the Lord is in his heart. Also *51.* Recreate a new heart within me O God, and renue a right spirit within me. Also *Deut. 30.* The Lord will circumcise the heart. And againe *Psal. 1.* His delight is in the lawe of the Lord, & doth meditate therein daie and night. And in diuers other places, doeth David testifie, that hee hath the lawe of the Lord euen as it were ingrafted within his minde. And finally, that I may passe ouer many such like places, when Salomon sheweth forth precepts out of the law of God, he biddeth that they should be written in the tables of y heart. And thus much touching the Antecedent, where our aduersaries commit most great error, reasoning : *Secundum quid ad id quod impliciter.* Now therefore I denie their consequent, the errors of the which I will perticularly recite. The first error is, that y consequent cannot follow: for it followeth not to saie the doctrine of the lawe was written in Tables, ergo the doctrine of the Gospell is not written at all. Againe, the Gospell is written in the heart, ergo it is not written in Tables : Who seeth not that these are frivolous argumentes, and that their consequents are false.



false. Again, they bring in a new kind of reasoning and reason from an vniuersall affirmatiue, to a particular negative, for thus they say. God wrote al the doctrine of the Gospell in the minde of the godly: Ergo certaine things appertaining vnto the doctrine of the Gospell are not written by the Apostles. The which kinde of concluding euen children would hisse at: for of necessitie thus they must reason. Nothing y is written in the heart is written in tables, but the whole doctrine of the Gospell is written in the heart, ergo no part of the doctrine of the Gospell is written in tables. The Maior is so false that euery man may see it.

The second error is, Falacia in figura dictionis, as y Logicians terme it, for they confound words of one signification, with those of diuerse significations: for, to write in tables is a proper kinde of speech, but to write in the heart, is a borrowed kinde of speech, and therefore of diuers significations, spoken by a Metaphore, and similitude: Whereby it cometh to passe, that Paule vsed another kinde of speaking, when hee sayde that the Corinthians were his Epistle, ( for hee went forward with

The 2<sup>d</sup>  
error.

the argument he had in hande) which was when false Apostles would haue crept in to the mindes of the Corinthians by Letters of commendations, then (sayth he) I haue no need of such Epistles, for you are mine epistle, for my labor & my diligence is manifest towards you, euen in the eyes of all men. For all see, and (as I may saie) may reade in you the doctrine of Christ, which I haue preached vnto you: and to conclude, this is the summe, that the Corinthians were so perfectly instructed, and so well taught in the doctrine of y<sup>e</sup> gospel, y<sup>e</sup> they might well remaine therin. Whic- soeuer therfore doth gather by these words of y<sup>e</sup> apostle, that the apostles did not write all things necessarie to saluation, truly he may be thought not to be well in his wits.

The 3<sup>d</sup>  
errour.

The third errour is, for that they make the efficient cause to repugne with the cause instrumentall. For God is hee who writeth the Gospell in the heart: but Matthew, Paule, and the rest, write the doctrine of the Gospell in tables, and were the instruments of the spirit of God. Therefore Paule in that place sayd, that the Corinthians were his Epistle: & the epistle of Christ ministred saith hee by vs. Los here you may



may see that hee maketh distinction betwene his owne ministerie and the efficacie of the holie Ghost. Wherefore our aduersaries conclude as if one should reason thus. God hath restored a sicke person vnto his former health, ergo the Physition prescribed nothing, gaue him nothing to drinke, neither yet vsed anie outwarde remedies. Now if this conclusion be of anie force, then this must needs followe, GOD wrote the Gospel in the minde, ergo the Apostles wrote not the whole doctrine of the Gospell in Tables.

The fourth errorr is, because the consequent agreeth not with their antecedent: for if in the antecedent they oppone y inuisible Scriptures vnto y visible, then trulie they would bring this to passe, y one scripture being, y other cannot be: for vnto what other ende doe they applie their opposition opposing y inuisible scriptures to the visible, but y they may conclude somewhat? But in the consequent they come backe againe and say, that certaine things are not written necessary to saluation, when as they should haue said (if so be they wold reason like logitians, as before it is shewed, y ther was nothing writtē necessary to saluation.

The 4.  
errorr.

John. 20.

The fifth  
errour.

But the manifest truth in this point hath amazed them. And that they may see howe unhanfomely they goe to worke in their opposition: I demaund this, whether the faithfull haue not all those things written in their hearts, which are written in Tables, being necessarie to faith and saluation: Truly I thinke yes. For Saint Iohn saith, These things are written that ye might belecue, and in beleueing haue eternal life. So farre bold is it therefore, that the one being, the other shuld be cleane taken awaie: but rather the one is a helpe to the other: to wit, that the visible writings of the Apostles, is a furtherance vnto the inuisible writings of the spirite of God.

The 5. Errour is, Secundum ignorantiam Elenchi, as the Scholemen saie: because they put in other words, then the Apostle Paule vsed. For thus Paule saith, Yee are our Epistle not written with inke, but with the spirite of God: for he speaketh of the inuisible Scriptures, neither doth he therefore utterly take awaie the visible, as his Epistle which he then wrote to the Corinthians is witnesse: But our aduersaries reason farre other wise, so: they say, the Epistle



ptle not written in Tables, but deliuered by hand : the which is farre both from the words and minde of the Apostle.

The ab-  
surdities  
which fol-  
loweth &  
former  
obiection

Now let vs ouerthrowe the consequence of our aduersaries, being full of absurdities and without reason.

If we must not absolutely stick vnto the writings of the Apostles, because God hath written the Gospell in the mindes of the godly : then should it followe, that the writings of the Apostles are not necessarie for godlie men : If all things (as they saie ) are not written which are necessarie to saluation, to what end then appertaineth the scriptures? For all things (saie they) that are necessarie to saluation, God hath written in the mindes of the godlie. But this argument cannot bee concluded in one part onely: for either it is vniuersallie true, or els vniuersally false, & so the whole authoritie of the scriptures must bee vtterly abolished, the which God forbid.

Againe, If this consequence be of anie force, that is to saye, we must haue recourse to vnwritten traditions, because GOD hath written the gospell in the minds of the godly: then would it followe that the spirituall efficacie of God should be confounded

G.v.

with

with the externall and visible ministerie of the Apostles, and that traditions deliuered by mouth, are the inuisible Scriptures of God, the which the holie Ghost did imprint in the mind of the faithfull, the which thing is most false.

Againe, if they make any good conclusion out of that place of Ieremie, that all thinges are not written that appertaine to the Gospell, because vnder the new testament God doth write his law in the minds of the faithfull, when as it was written in tables vnder the old testament: Ergo by the force of this opposition it followeth, that God in the old testament did onely remit sinne in part, and that he was the God of the Israelites but in part also: because that Ieremie addeth, saying, that it wil come to passe that in the new testamēt God will remit the sins of the people, and be their God. The which is too too absurde and contrarie to the opinion of all men.

The objection is turned vpon the aduersaries.

Now finally let vs turne this argument of our aduersaries vpon themselves, & saie thus.

All the lawes of God are written in the hearts and minds of the faithfull, as our aduersaries seeme to affirme by the former places



places cited: (for Paule saith, it is not written with inke, but with the spirit of God ) but none of the traditions of our aduersaries are written in the minds of the godly, for they are written with inke, and not with the spirit of God: Ergo none of our aduersaries traditions are the lawes of God.

So that heereby it is most manifest as I suppose how foolish or rather no argument at al, this argument of our aduersaries is, y<sup>e</sup> which that we may correct, we must saie with the word of God, that the writings of the Apostles and Euangelists, doth containe all that doctrine of the Gospel, the which the Apostles and Euangelistes did teach, and afterward put in writings, the which also God by his spirit did write in the mindes of the godly, & thus much touching this obiection . And now we come vnto the second.

The Church of Christ for the space of 20. yeares wanted the writings of the Apostles, and was only contented with their traditions : Ergo the writings of the Apostles are not absolutely necessarie vnto saluation, neither is it needfull that al things appertaining to the doctrine of the Gospel, shuld be contained in the writings of the Apostles.

The

The correcting of  
y<sup>e</sup> former  
obiection

The  
obiection

and writing in

The Antecedent is manifest by reading of histories.

The ann-  
uere

Although I doe not meddle much with the antecedent, neither doe dispute touching the number of yeares : yet would I that the readers should call to their remembrance, that the Church wanted not the scriptures, before that the Gospell was extant by the writings of the Apostles. Yea, that Christ himselfe and the Apostles did preach the Gospell out of the writings of the Prophets, as before in his proper place we haue shewed.

Wherefore the antecedent of our aduersaries is no other thing then a foundation laid vpon sand or water : so that the conclusion which they bring cannot stand.

The error  
of the ob-  
jection.

Wherefore I denie the consequent, for the error is (as the Logicians tearme it) Secundum ignorantiam Elenchi : for they chaunge the forme of affirmation, & come from the time past, vnto the time present, and the time to come. The Church (saye they) wanted the gospel. Be it so, although the writings of the Prophets to contayne the promises of the Gospell, insomuch that the Apostles did altogether depende vppon the sayd writings of the Prophets : adde  
here



hærbnto also (if it please you) that the writings of the Apostles, were not altogether necessarie: what doe you heereof conclude? That they are not now therfore necessarie, or hereafter shall not bee: What man is so ignorant to grant that? This is the difference y the Apostles ought first to haue preached by mouth befoze they committed anie thing to writing: And when the Apostles did preach the gospel, they did then publish by mouth those thinges which afterward they wrote: But sithens the Apostles died & coulde not by mouth instruct the Church, without doubt their writings are now so necessarie vnto vs, as their preaching by mouth was in those dayes: in steede whereof their writings doe now remaine. Let vs bring them therfore to an absurditie. If the consequence of our aduersaries be of force or value: this is also of force or value, the Church of the Isralites, not twentie yeares, but two thousande yeares, or somewhat moze, wanted the law written: therefore it was not necessarie to the Church, that the lawe should be written, or the law written contained not all those things y wer necessarie to y doctrine of y old testamēt. But this is very absurde  
that

An absurditie.

*A. Bell & Co. 16 Jan 1690*

Let vs turne the argument of our aduersaries against themselves after this manner.

The objection is returned.

If God being perfect wise, hath not suffered the church of Christ, long time to want the writings of the Apostles, both that hee might maintaine the truth of the Gospell, as also he might prouide for the safegarde of his church: Ergo, these men are blasphemous against the prouidence of god: which denie that all things are contained in the apostolicall writings, which are necessarie to the doctrine of the Gospell.

For to what end would God by his diuine prouidence, that the Apostles should write the gospell, which they by mouth did preach: was it because they should deliner an vncertain and imperfect doctrine? Furthermore, if at anie time the Church was contented with the preaching of the Apostles: to wit, in the first primitive church: I beseech you why shall not she now at this time be contented with the writings of the Apostles, & which (as is before said) are now in steed of the apostles preachings, rather then to runne to the fained, forged, & false traditions, which wer neuer writte by the Apostles. Wherefore the argument  
of



of our aduersaries is false, the which wee thus correct.

The cor-  
aion,

In the first primitive Church the Apostles depending vpon the writings of the Prophets, did first of all preach by mouth the Euangelicall doctrine out of the writings of the Prophets. And afterwarde, least that the doctrine by them preached, should be either corrupted of men: or els, (such is the infirmitie of man) the remembrance thereof shoulde by little and little slide out of the hearts of men. That therefore they might leaue y<sup>e</sup> holy veritie, which they preached vnto vs, most firme & sure, they committed y<sup>e</sup> same vnto writings, by the working of y<sup>e</sup> holy ghost, to be a pledge for y<sup>e</sup> posterities, which after should come. Christ being cōuersant with his apostles. 40 daies after his resurrection, taught thē those things which did appertain vnto the kingdōe of god, neither are those things which he taught thē now extāt in anie writings. Ergo al things appertaining to the kingdō of god, are not writtē of the apostles: & therefore are to be sought for in traditions not writtē of the apostles. The antecedent is manifest in the first chap. of the Acts of the Apo. ver. 3

3. Obie-  
ction.

I admit the former part of the Antecedent, Answer

cedent, but I denie the latter, for the Error is in Fallacia petitionis principij, as the Schoolemen saie.

The error

I therefore denie the consequence. For from whence haue they learned or rather dreamed, that those things which Christ did then teach, were not written of the apostles: nay, that dreame of our aduersaries, is plainly and manifestly refelled and confuted. Mathew. 28. Marke. 16. Luke. 24. Iohn. 20. and. 21. All which foure Euangelists doe shew vs things which Christ then taught: And Luke in speciall wordes doth witnes y<sup>e</sup> Christ did expound those things which were written of him: so vnlikely it is that he should call vs backe to traditions not written.

But let vs bring them to an absurditie.

Ab-  
sur-  
ditie.

If Christ after his resurrection, did teach all those things which did appertaine vnto the kingdome of God (for that seemeth to be the verie sense & meaning of the words of Saint Luke, which are these, Act. the first, verse. 3. He spake those things which appertaine to the kingdome of God: And those things which he then taught are not written of the Apostles: Ergo; those thinges which



which are written of the Apostles, doe not appertaine vnto the kingdome of God. An absurde and a blasphemous argument.

Let vs turne it against themselves thus. If the Apostles were fullie instructed and taught of Christ touching those things which appertaine to the kingdome of God: And the holie Ghost inspiring them, did write touching the same kingdome of God: ergo they wrote all things most fully, and omitted nothing whereby we shou'd runne to fetch anie thing from traditions not written.

Obiectio  
returned.

That therfore we may now correct and amend this their error, we saie, y<sup>e</sup> Christ to the end hee might appoint his Apostles to be most perfect Doctors and teachers of the Church, did after his resurrection for y<sup>e</sup> space of 40. daies, most diligently instruct them touching all those points of doctrine which appertained vnto the Gospell, that the Apostles being so instructed, might not onely declare the same doctrine by mouth, but also that they might commit all those thinges vnto writings which appertaine to the kingdome of God & saluation of his Church.

The cor-  
recting of  
the for-  
mer ob-  
iection.

Paule confesseth that he wrote in parte

H.

and

and not in whole, ergo Paule wrote not all things which are necessarie to the saluation of the Church. The antecedent is proued Rom.15. I haue written vnto you brethren somewhat boldly (saith hee) after a sort, or as the verie Greeke is : In part.

Answer.

Now let vs make plaine the antecedent. Paule saith, that he hath written to the Romanes in part, and this word In part, the which the olde interpreters haue translated worde by worde, is not to be ioyned with this beaube, I haue written : but this word More boldly: the which the verie order of the text, and the Greeke phrase, do most manifestly shew: for otherwise the Apostle must haue sayde [ Tomeros ] & not haue added the Preposition [ Apio ] the like phrase is manifest in 2. Co. 2. c. 5. ve. which is thus: If any haue caused sorrow, & same hath not made me sorrie, but partly or in part, lest it shuld more grieue you al.

The error

I deny the consequence of their argument. The error is, secundū figuram dictionis, & their consequence hangeth not w<sup>th</sup> their antecedent. For Paul wrote not all to the Romanes say they, ergo he wrote not all necessarie to saluatiō. But Paul wrote more the which he wrote to the Romanes: so here we



we see y<sup>e</sup> their consequēt or cōclusiō agreeth  
not with their first proposition. Paul wrote  
not all, ergo al things necessary to saluati-  
on is not contained in the writings of the  
apostles. This is too absurd an argumēt  
and not worth the answering.

Christ said vnto his Apostles, that he had  
many things to speake vnto thē which they  
could not beare away: ergo the apostles haue  
not written all things necessarie to saluatiō.  
The antecedent is proued in the 16. chapter  
of the Gospell after Iohn.

Now touching their antecedent: first of al  
I do greatly wonder y<sup>e</sup> our aduersaries do  
stick their ship vpon those rocks byd which  
y<sup>e</sup> heretikes heretefore haue made so great  
shipwracks. S. Augustine in his Tract, 97.  
vpon Iohn, doth testifie, y<sup>e</sup> the heretiks were  
wont to take this place of Iohn to colour  
their errours, but Augustine himselfe doth  
handle those words of Christ with so great  
reuerēce, y<sup>e</sup> if they wold heare him he wold  
easily withdraw our aduersaries frō their  
curiositie: for Augustine vpon y<sup>e</sup> same saith:  
Which of vs can declare those things, that  
Christ would not speak: which of vs can do  
that, for which ther is not sufficiēt authoritie  
of prophets or Apostles. Thus far August.

s. obiecti-  
on.

Answerē

In Iohn  
Tract. 97.

In Iohn  
Tract. 96.

H. y.

But

But let Augustine cease to inquire those things, for the Papists are now grown to this point, y they rehearse vnto vs things which Christ neuer spake, and that with great boldnesse, when as they commend & set forth vnto men the rites and ceremonies of their Masse, and other like trumperie. And I would to God that they would be perswaded, that those their traditions, that is to saie, the foule filth of their errors and superstitions, could neuer flow from so pure a fountain, to wit, as Christ. But let vs returne vnto the exposition of y same place, the which we will take and drawe from the verie place it selfe. Christ his words are these: I haue manie things to speake vnto you, but you cannot beare them awaie now, but when the spirit of truth shall come, hee shall leade you into all truth. Wherefore that we may now vse rather the wordes of Tertulian, then our owne, we saie thus: Christ sayd plainly, I haue manie things to saie vnto you, but yet adding this, When the spirit of truth shall come, he shal lead you into all truth: he heerby sheweth, that the Apostles were not ignorant of any thing, &c. Whereby it cometh to passe, that the Apostles taught all these

John. 16

De prae.  
haeret.



those things, which were necessarie to saluation: & as Tertulian saith, did publish a sufficiēt rule vnto al men. Therfore Christ in this place meaneth thus, y then y Apostles should be fully & perfectly instructed, when they shuld be indowed with y visible & miraculous gifts of the holy ghost, & this our expositiō is easly gathered from Iohn. *Iob. 14. 26*

Nowe I come to the consequence or conclusion: in y which truely I find not ante shew of truth, nor any kind of tast of true diuinitie, for their erroꝝ is secundū ignorā- The error  
tiam elenchi, as the schoolmen say, inasmuch as y like proportiō of time is not obserued. The Apostles before y resurrectiō of Christ & before they had receiued the miraculous gifts of y holy ghost, were not able suffici-  
ently to bere away al things which apper-  
tained to y mysteries of christian religion: ergo say they, the Apostles were ignorant of those mysteries after the resurrection of Christ, & after the receiuing of the gifts of y holy Ghost. Truly a verie foolish kind of reasoning. Christ had many things to declare vnto them, ergo say our aduersaries, they must be those which y papistical mas-  
sing priests do fondly dreame of. No doubt of y, their consequence hangeth not with  
y. ij. their

their antecedent, therefore we may vige the  
to this absurditie,

Abfur-  
ditie.

If the Apostles wrote not all things which  
were necessarie to saluation, because they  
could not beare awaie manie things which  
Christ had to speake before his resurrecti-  
on, and before the sending of the Holie  
ghost, then would it followe that the Apo-  
stles were not led into all truth by the holie  
ghost after that he was sent vnto them. The  
which is most false, and reprobued euen by  
the place of Iohn. For he saith, And he shal  
lead you into all truth. Also it would folow,  
that Paule did neuer declare the full counsel  
of god, the which thing is most false, as Paul  
himselſe affirmeth Act. 20. and 27.

The ar-  
gument  
returned.

Now therefore we will turne this their  
argument vpon their owne heads, saieing  
thus. If the apostles wrote not al things be-  
cause they could not beare awaie all things,  
the trulie did they neuer teach all things by  
mouth. And by force of the consequent, this  
place of Iohn can nothing appertaine vnto  
traditions of the apostles not written.

But perchance they will say, that these  
mysteries of saluation, which Christ hid  
fro his apostles, wer reueled to the Bishops  
of Rome, which if it wer true, then trulie  
the



the Bishops of Rome, were no more to be called the successors of the Apostles onely, but those who farre did errede all the Apostles : the which God forbid that wee once should thinke.

Let vs therfore amend this error in this sort, and affirme, that although the Apostles before the sending of the holie Ghost were not so fully capable of the mysteries of God, which appertain vnto the doctrine of the Gospell : yet notwithstanding, after the comforter was sent, and after they were led into all truth, it is most vndoubted, that the whole truth which appertaineth vnto our saluation, was both taught by mouth by the Apostles, as also published in writing. Errour corrected

Paule commendeth the Corinthians, because they kept his traditions. Ergo, Paule taught manie things by mouth which hee wrote not. 6. Obiection.

The antecedent is prooued. 1. Cor. 11. I praise you bretheren (saith Paule) that you remember all my things, and keepe the traditions or ordinaunces, as I haue deliuered them vnto you.

Nowe let vs come to the examining of they? Antecedent. This place of Paule

V. iij.

Paule

Paule is expounded by Chrysostome and Ambrose, as also of many other learned of this our time, not touching doctrine, but touching ecclesiasticall rites and ceremonies. Others againe confesse indeede, that Paule doth here intreate of certaine rites both appertaining to good order and comeliness. But yet notwithstanding, our aduersaries denie, that these wordes which they object vnto vs, are to be restrained to those rites: and they rather vnderstande and interpret this place generally, because Paule here hath spoken it generally: for he saith, I commend you bretheren, for that you haue remembred all my thinges, &c.

Also they adde this word Traditio here vbled indefinite or generally, scarce found in the writings of the Apostles, restrained or tied only to traditions which appertain to orders and rites of the Church. Therefore they expound Paules words after this sort: You will keepe in memorie all those things which I haue taught, & therein truly I greatly praise you. But because amongst other things which I deliuered vnto you, to be obserued touching rites and ceremonies in your Ecclesiasticall assemblies, and



fo: that certaine are contentious amongst you, which doe not so well lyke of them: & therfore I declare these my reasons, by the which I was ledde to deliuer them vnto you: this is theyr exposition of this place. But after what sorte soeuer our aduersaries doe vnderstand it, yet truly their conclusion shall neuer be of any force. For if he dispute there touching rites and ceremonies only, then is this place without the compasse of our disputation: for we dispute touching those things which are necessarie to saluation, and not of rites and ceremonies, which may be chaunged fo: diuers causes.

Againe, if they be willing hère, that he should intreate of doctrine, yet serueth it not anie thing fo: their purpose, as I wil now declare, fo: I denie the consequent.

Paule deliuered many things to the Corinthians. Ergo some of them (saye they) are not written. The consequent heereof is false.

The error

Yet I confesse that this place hath deceived Theophilact and some others. Yet truly (that I may speake it by the fauour of all the godly) they haue hère fowlie stumbled in a plain & leuel way. For first Paul

did write that same tradition touching the  
 rites of the which, he there spebeth. Again  
 although he had not written to the Corin-  
 thians, yet he might write unto others. To  
 conclude, if they were not extant in the  
 writings of Paul, yet might they be found  
 in the writings of the other Apostles. But  
 Paule saith, Be followers of me, as I follow  
 Christ. He therfore deliuered nothing, that  
 might in one iote be repugnaunt with  
 Christ, the which notwithstanding our ad-  
 uersaries doo. I will here annere certaine  
 other places, which also our aduersaries a-  
 buse. 2. Thessa. 3. We warne you bretheren,  
 in the name of the Lord Iesus Christ, that  
 you withdraw your selues from euerie bro-  
 ther that walketh inordinatelie, and not af-  
 ter the traditions which he hath receiued of  
 vs. And then followeth the very same tra-  
 dition, which Paule wrote. Again. Actes.  
 16. And as they went through the Cities,  
 they deliuered them decrees to keepe ordai-  
 ned of the Apostles & Elders. But yet nota-  
 withstanding euen those verie decrees of  
 the Apostles were then written, as it is  
 manifest Actes. 15. verse. 23. and 24. Again  
 in the foresaid 11. chapter of the first Epi-  
 stle of Saint Paule to the Corinthians,  
 That

2. Thes. 3.

Act. 16.



That which I receiued of the Lord, I deli-  
uered vnto you. Also in the same Epistle,  
chapter. 15. vers. 3. he saith the like. But yet  
notwithstanding all those things are wri-  
ten, wherefore he that doth thus conclude,  
saying: Paule taught by mouth, Ergo he  
wrote not: truely hee is altogether ig-  
norant of the right order of Disputa-  
tion.

Let vs therefore now bring them to an  
absurditie. Absur-  
ditie.

If by reason that Paul taught by mouth,  
traditions to the Corinthians, it follow that  
those traditions be not written: Ergo, the  
traditions that women shoulde bee couered  
in Ecclesiasticall assemblies, and touching  
prophecieng bare headed and manie such  
like, are not written: which is false, as appea-  
reth in the forenamed. 1. Cor. 11.

We will nowe therefore, tourne Obiecti-  
on retur-  
ned.  
they? Argument vppon themselues, say-  
ing thus.

If the traditions which Paule doth there,  
dispute of, to wit, touching Propheci-  
engs bare headed, and touching wo-  
men to bee couered, are neglected euen  
of our Aduersaries themselves, because  
their

their Monkes preach not bare headed, but couered with their hoods? how much more shall it be lawful for vs, to neglect those traditions, which our aduersaries faine, beeing not written in the word of God, & onelie falsely cloked vnder the names of the Apostles?

The correcting of the objection.

That we may therefore amend this error, we must say that Paule doth in that Epistle put them in minde of those things which he had taught them by mouth, where as he had diligently considered how great the inconstancie and leuitie of man is. Whereby we see, that wee must altogether cleaue to the writings of the Apostles, least the forged deuices of men, doe withdrawe vs from the truth of the gospel.

7. Objection.

Paule biddeth the Thessalonians to keep the traditions which they had learned either by word or by Epistle: Ergo, Paule wrote not all Traditions necessarie to faith.

The antecedent is prooued 2. Thessa. 2. vers. 15.

Answer.

Now let vs trye the antecedent. In these wordes of Paule, Either by word or Epistle: they are willing to make this word



word Either an absolute disjunctive: to which their opinion I doe not agree. For I marke in the writings of the Apostles (that I may heere speake nothing of other Autho<sup>rs</sup>) this perticle or word so repeated to be a copulatiue rather then a disjunctive. I proue it by these places. 1. *Coz.* 1. *Cor.* 13. 8. 13. ver. 8. wher the Apostle saith, Whether prophecies be abolished, whether tongues cease, and knowledge vanish away. Again, 1. *Coz.* 15. ver. 11. Whether I or they, so wee 1. *Cor.* 15. 18 haue preached, and so yee haue beleued: that is both I and they haue preached, &c. Also to the *Coloss.* 1. verse. 20. Reconciling *Col.* 1. 20 to himselfe all things by himselfe, yea, I say, reconciling to himselfe all things, whether they be in heauen, whether they be in earth.

So also he vseth this word [Metē] in this Epistle, in the same chapter. ver. 2. wherefore it is as though he shoulde saye, stande ye fast in the doctrine, which you haue learned both by our wordes when we were present, as also after in our writings.

Therefore I deny their consequence, for the error as I haue said is Secundum fallatiam dictionis: for first it followeth not, if the Thessalonians were taught both by

The error

by worde and Epistle, that those thinges were taught by mouth, were contrarie to those things which were taught by Epistle. But secondly, admit that other things were taught, yet it hurteth vs nothing: for if they were not written in the Epistle to the Thessalonians, yet truly they might bee written in other his Epistles. But admit y<sup>e</sup> Paule did not write them at all, yet it doeth not therefore followe, that they were not written of the other Apostles, as of Baptisme, & the Supper of the Lord, &c.

Let vs now ouerwhelme them with an absurditie.

If it bee true by this kinde of speaking, either by word or by Epistle, that therefore it should follow, that Paule did not write all things necessarie to saluation, ergo on the other side it woulde follow, that Paule did not preach by mouth all things necessarie to saluation, the which is absurde and false, as I prooue by these places following. The 2. Thessa. 2. verse 13. and 14. You are elected vnto saluation through the sanctification of the holie Ghost, and through the faith of the truth, vnto the which yee were called by our Gospell.

Againe,

Here beames his fund and pen be be it amon  
 Absur-  
 ditie.

2. Thes. 2.

13. 14.



Againe in the same Chapter, verse. 5. *1bi. ver. 3*  
 Doo you not remember that when I was  
 with you I tolde you these things. Againe  
 the 1. Thessa. 4. Yee knowe what com- *1. The. 4*  
 maundement I gaue you to abstaine from  
 fornication. Againe, 1. Thessa. 2. Wee did *1. The. 2*  
 not onely desire to imparte vnto you the  
 Gospell of G O D, but our owne selues.  
 And in another place hee attributed vnto  
 them a most sure perswasion of faith, which  
 they receiued by preaching. Whereby it is  
 proued, that Paule did deliuer to the Thes-  
 salonians, all things necessarie to saluati-  
 on: the which things could not bee if the  
 argument of our aduersaries might pre-  
 uaile.

Therefore we wil turne their argument  
 vpon themselves, saying.

If the Thessalonians were throughlye *The ob-*  
 instructed in christian religion, and that by *iection*  
 the preaching of the Apostle, which hee *returned,*  
 preached by mouth, and neuerthelesse were  
 to be confirmed by the writings of the A-  
 postle: howe much more ought wee to  
 cleaue to the writings of the Apostles,  
 which were not present at their Ser-  
 mons, neyther yet instructed of them by  
 mouth.

Thers

The cor-  
recting.

Therefore the errour of our aduersaries must be amended, and we must saye, that Paule instructed the Thessalonians not onely by word, but also by Epistle, when he had seene of what great value his writings wer, to confirme the faith of the godly. And thereby also that the holy Scripture might be moze highly commended vnto vs.

8. obiecti-  
on.

Paule praied that he might see the face of the Thessalonians, and that he might accomplish or fulfill those things which were wanting in their faith: Ergo hee reserued many things to traditions, which hee spake by mouth, beeing necessarie both to faith and saluation. The Antecedent is prooued

Answered.

2. Thes. 3.

Chrysost.

Ambr.

I doe thus answer their antecedent. Manie of the olde writers doe vnderstand this place touching doctrine: For Chrysostome referreth it to the doctrine of the resurrection of the dead. Ambrose to the trinitie. Although Chrysostome seeme not to agree with himselfe, for thus he saith: not as though vnto you (saith he) there were any part of faith wanting, or y you ought or need to learne any thing. And I see this opinion of interpreters greatly to please

ccr



certaine of the learned new writers. But  
 other expound the name of faith touching  
 the constancie of faith, as in the same chap-  
 ter he sayth: I sent that I might know your  
 faith, least Sathan had tempted you by anie  
 kinde of meanes, and that our labour had  
 bene in vaine. But our aduersaries stande  
 vpon these points: First there is attribu-  
 ted vnto the Thessalonians the fulnesse of  
 faith, as is befoze sayd: Secondly there is  
 no doubt but that they were baptised, and  
 therefore perfectly instructed in christian  
 religion. They bring forth many other ar-  
 gumēts vnto this end: and chiefly y<sup>e</sup> whole  
 2. cha. of y<sup>e</sup> first epistle vnto y<sup>e</sup> Thessalonians.  
 But let our aduersaries chōse which in-  
 terpretation they will, yet shal it not serue  
 anie thing fo<sup>r</sup> their purpose.

1. Thes. 3.

1. Thes. 1.

Now concerning their consequent, I de-  
 ny it: fo<sup>r</sup> if by this word faith, they vnder-  
 stand a thorough perswasion o<sup>r</sup> constancie  
 of faith: the erro<sup>r</sup> is in the diuers significa-  
 tion of the word. But if they had rather ex-  
 pound it touching doctrine, then their cōse-  
 quence is false. Fo<sup>r</sup> they doe not well con-  
 clude: thus they say, some thing was want-  
 ing to y<sup>e</sup> faith of y<sup>e</sup> Thessalonians, ergo Paul  
 did not declare by mouth all thinges vnto

The error

A.

them:

Phi. 3. 1

Absurdi-  
tic.

them: or else all thinges were not written by the apostles necessarie to faith. For it is one thing to teach, & another to learne: and ther may be a defect in the scholler, whē as there is none in the master. Therfore Paul saith Phil. 3. It is profitable for you & not troublesōe vnto me to repeat those things againe vnto you. But that we may return to y<sup>e</sup> Thessalonians: You know (saith he) what cōmaundements we gaue vnto you, that you should abstain from fornication, &c. But let vs graunt this, yet truly it followeth not, because ther was some thing wāting vnto the faith of the Thessalonians: that therfore Paule & the rest of the Apostles wrote not all the things necessarie to the doctrine of y<sup>e</sup> gospel. These arguments truly are of no value nor force, neither yet scātly hang together. Therfore we may wel bring thē to an absurditie, saying. If this argumēt of our aduersaries do preuaile, that the apostles reserved many thinges which they taught by mouth vnto traditions, beeing necessary to the saluation of the Church, because Paule wished that hee might see the face of the Thessalonians, that hee might supply those things which wer wanting to their faith: thē it wold follow, that Paule himselfe was all the



the apostles, & the Thessalonians the whole  
 vniuersall church, the which is too absurde.  
 And therefore we may turne their argu-  
 ment vpon themselves, saying. If our aduer-  
 saries do heereby prooue their traditions be-  
 cause Paule desired to see the face of the  
 Thessalonians, that being present, he might  
 fully instruct them by mouth: Then wold it  
 follow that this appertaineth nothing vnto  
 vs, which a long time since could not see the  
 face of Paule. But perchance they wil say y  
 the olde fathers wrote those things which  
 Paule then taught when he was present.  
 But because I will not say y that is fals,  
 I will make them this ans were. If those  
 things were worth y writing, why did not  
 Paule himselfe write the? If not, why shuld  
 y old doctors write the? Therefore thus we  
 may auoid their error, saying: That Paule  
 did therfore desire to see y Thessalonians, y  
 therby he might the more firmly establishe  
 their faith, when as he did manifestly per-  
 ceue of what great efficacie y presence of  
 their teacher was. But seeing we cannot in-  
 ioy this benefit, we must plainly cleaue to  
 the writings of the Apostles, and those  
 their writings ought to be of so great va-  
 lue vnto vs, as if that the Apostles  
 I. y. them

Obiectio  
 returned.

Correctio

themselves were present to speak vnto vs,  
 & so much the rather because in those writings,  
 we may heare euē þ voice of Christ.

p. obiect.

Paule wrote vnto the Corinthians, that  
 when he came vnto them, he would set the  
 rest in order, ergo he reserued many things  
 to be taught by mouth. The antecedent is  
 proued, 1. Cor. 11.

Answer

Thus I answer their antecedent, Paule  
 doth not heere speak of the chiefe points of  
 faith, but of Ecclesiasticall order. For the  
 Greeke word which he vseth, signifieth to  
 determine some matter according to some  
 order. As Paule to Tit. 1. chap. saith: Ordain  
 elders as I haue commaunded thee, where  
 Paule vseth the verie same Greeke worde.  
 And againe, 1. Cor. 16. Paule vseth the same  
 word in the active voice, touching the be-  
 stowing of their liberalitie, & saith, because  
 I haue commanded, &c. And speaketh of an  
 order to be kept in the same matter, & so the  
 french men say, Ordonner in their tongue,  
 and we say Ordaine.

Error

Now I denie their consequent: for the  
 error is Secundum figuram dictionis, for þ  
 proper signification of the worde, signifi-  
 eth another thing, then they meane. Also  
 their consequence is false.

Paule



Paule would set in order certaine things amongst the Corinthians when hee was present : Ergo saie they, hee would constitute new principles of faith . Againe they reason thus: Paule deferred certaine things untill his comming, the which he would set in order among the Corinthians , ergo hee neuer wrote them . Also those things are they which the Prelates of Rome do obtrude and thrust vpon vs as traditions springing from the Apostles. All these arguments are foolish and false, or worse if worse may be.

And therefore wee maye well bring them to an absurditie, saying: If that be true which our aduersaryes would, to wit, that Paule then when hee wrote that Epistle, had not deliuered to the Corinthians al those things which wer necessarie to faith : then would it come to passe (which GOD forbid) that those things which followe in his Epistle, were not true : to wit, that the Corinthians were made rich in all knowledge : The 1. Corinth . Also hee sayth : I declare vnto you the Gospell the which I preached, the which also ye haue receiued, in the which yee stande , and by the which also yee are saued. 1. Cor. 15.

Ab-  
sur-  
ditie,

1. Cor. 1

1. Cor. 15

L. iij.

And

2. Cor. 8

2. Cor. 12

And againe, Ye abound in al things, in faith, in word: in knowledge, in all zeale, and in all loue towards vs, euen so see that yee abound in this grace also. 2. Cor. 8. And againe, What is it in the which you are inferiour to other churches. 2. Cor. 12. And manie such like examples.

Obiectio

Finally, this their obiection may be turned vpon themselves, and corrected as wee haue doye in the former arguments,

Iohn would not write much, Ergo, hee wrote not all things necessarie to faith.

Answer  
Error

The antecedent is proued in the 2. and 3. Epistles of Iohn, wher he saith thus: Whē I had manie things to write vnto you, yet would I not write with paper and inke.

I admit their antecedent, yet I denye their consequent. For these things hang not together. Iohn had manie things to write, Ergo they were principles of faith, Ergo, also they are not any wher extāt, for otherwise this absurditie would followe.

Absurdi-  
tie.

That the same Ladie vnto the which Iohn wrote, was not fullie instructed in christian religion: therefore those hang not together with Iohns speeches, whē as he commēdeth the faith of the same ladie, as also of hir child. ē, whō he affirmeth to walk in the truth.



truth. And therefore this argument may be turned vpon themselves, as y<sup>e</sup> other before.

Manie other things did Iesus, beside those which were written, the which if they were euerie one written, the whole world would not containe the bookes: Ergo, all things necessarie to faith are not written by the Apostles.

The antecedent is proued Iohn. 21.

I gaunt their antecedent: yet I denye their consequent. For the error is, Secundum ignorantiam Elenchi: for they wander heere without the compasse of our question. Iohn speaketh in that place of miracles which Christ did, & our disputation is of doctrine necessarie to faith & saluation. For these are y<sup>e</sup> words of Iohn, Christ did manie things, & therefore heereof commeth no consequent. Al y<sup>e</sup> miracles y<sup>e</sup> Christ did, are not written: ergo say they, all y<sup>e</sup> principles of christian religiō & doctrine are not writē.

Answer

Error

Now see heere how our aduersaries beat themselves with their owne weapons: For if our aduersaries refer their traditions vnto those things which Iohn saith are not written: Ergo, those traditions are infinit & without number, & so by the force of the consequent, without the cōpasse of knowledge.

The papists ouerthrowe their own traditions

I. iij.

And

And truly I easely confesse, that such kind of traditions are so greatly increased, that the world now can scantly beare them.

Theob-  
jection  
returned.

We may therefore turne their argument vpon themselves thus : Iohn saith, Christ did manie other things, which are not written : but he also affirmeth, That those things which are written, are written to the ende we might beleue & haue eternall life. Ergo, those things which are written, are sufficient to saluation.

Correctio

The error therefore of our aduersaries may thus be amended, saieing. Iohn and the rest of the Euangelists, did chosse out of those things which Christ did, being otherwise infinite, those which seemed necessary: whereby it commeth to passe, y we ought to be contented with the writings of the apostles.

12. Obiect.

The Apostles did often recite testimonies taken from the traditions of such ancient men, as liued before their daies. Ergo, wee must not onelie sticke to the Scriptures.

The antecedent is manifest. 2. Tim 3. As Iannes & Iambris withstood Moses. Againe, Iude ver. 9. Michael the Archangell disputed about the bodie of Moses. And a little after



after he reciteth the Prophecie of Enoch,  
Behold the Lord cometh with manie thou-  
sands of his saints.

To their antecedent I aunswere thus, *Answere*  
Indeede I confesse, that the Apostles didde  
sometimes recite certaine sentences taken  
out of the booke Apocripha: And to aun-  
swere the place of Paule in Timothie, I  
do not doubt but in his time y some booke  
did remaine touching those Magis Iannes  
and Iambris: for Plinie in his 30. booke of  
his naturall historie. chap. 1. doth there rec-  
ken bp Iannes amongst the auncient Ma-  
gi, the which he would not haue done, ex-  
cept he had learned it out of some booke.  
And furthermoze, I aunswere that those  
Ethnickes, were not altogether to bee  
refused of the Apostles: for so Paule reciteth *Act. 17*  
certaine verses out of Aratus and Epi- *Tit. 1.*  
minides: but I do affirme, that the Apo-  
stles did not therfore vse these testimonies,  
that by them they wold confirme any prin-  
ciple of faith, for when they would so do,  
they had alwaies readie expresse places ta-  
ken out of the writings of the Prophets,  
and those they did expounde according to  
the motion of the holy Ghost. But when  
they would teach any doctrine touching

*1. Cor. 15.*

*and also 1 Cor. 15.*

man

manners, or declare some thing, touching the which very few or none did doubt, the if peradventure they remembred any thing written in the booke Apocripha, or in the writings of those Ethniks, they did not so dislike their sentences, but that they wold apply them vnto their purpose: yet notwithstanding, the Apostles did not attribute so great authoritie vnto them, that they should be of sufficient authoritie themselves: for god forbid we shuld once think so. But they were willing by that meanes to moue mens mindes the more, that they might thereby the easier receiue their doctrine, which notwithstanding was otherwise sufficiently confirmed, even by the word of God. As for examples sake it is manifest in Exodus, that the Magi or wise men of Aegipt withstood Moses, what matter is it by what name those Magi were called, or can those their names be applyed to any principle of faith? No, to none truly. Also Michael woulde not vse railing words vnto the diuell, as Saint Iude saith: wherby we may learn much lesse to speak euil of Magistrates ordained of God. This exhortation of Iude to the reuerencing of Magistrates, is in many places to be found  
in



in the scriptures. The like is that which Peter saith, That the Angels doe not raile <sup>2. Pet. 2</sup> on those that haue authoritie. 2. Pet. 2. Also the Lord will come saith Iude, to rewarde the wicked, the which threatnings is vsual in the holy scriptures. Whereby we manifestly see, to what ende the Apostles culled out certaine sentences from the booke Apocripha, to the seruing of their own purpose. Now we come vnto y<sup>e</sup> cōsequēt, which I denie. The Apostles did vse certain sentences taken out of the booke Apocripha: Ergo, they vsed them to the confirmation of faith. And againe therefore also we ought to runne to traditions so often as we dispute of faith, as though the testimonies of the holy scriptures did faile vs. This is a false argument, & no good consequent can come heerof. For the Apostles vsed not such testimonies to confirme principles of religion. Yea: and euen those testimonies themselves (if you marke well the matter) you shall see them confirmed by many & expresse places of scriptures. Wherefore our aduersaries seeme to be forgetful of our purposed questio<sup>n</sup>, while they go about to object these things to vs: for this is y<sup>e</sup> state of our questio<sup>n</sup> (whē ther ariseth cōtrouersie touching faith)

faith, whether we ought to sticke onely to the testimonies of the Scriptures, or els to adde therunto traditions, to the which we may giue the like credite, as we maye to the scriptures. But you shall finde no such thing in these testimonies which the Apostles vsed, as I haue before shewed. Yea, and I may say that this argument is not rightly applied against vs in this cause, taken from the Apostles.

Let vs retourne this absurditie on our aduersaries, saieng thus.

Ab-  
surdi-  
tie.

If because the Apostles did recite certaine sentences out of bookes not Canonically, that therefore it followeth the Apostles did attribute authoritie to those bookes & such like in matters of faith. Ergo, because some of the Apostles did recite some out of the Ethnicks bookes, it must follow, that the Apostles did attribute authoritie to those bookes in matters of faith, which thing is absurde and contrarie to the opinion of all men.

Let vs tourne this obiection vpon our aduersaries, after this sort.

Obiectiō  
returned.

If the Apostles did at anie time recite the traditions of auncient fathers, but onely to beautifie those things which wer established.



blished and confirmed by most firme testimonies of holie scriptures: How much lesse then ought wee to recite the traditions of the olde fathers, to the confirming of those things which want testimonie of the Scripture.

Thus therefore we may amend the error of this their obiection, and saye, that the Apostles whereas they did applie themselves to the capacitie of men, that they might thereby the better stirre them vp, or the more easily conuince them, they vsed some times the booke Apocripha, as also sentences gathered from Ethnicks, to wit, when they did dispute of those things, the truth whereof was manifest in the holie scriptures.

Correc-  
tion.

The heretikes did wreast the writings of Paule, & that in the verie time of the Apostles, and also it is most manifest that the heretiks: yea, & Sathan himselfe haue cloked their heresies euen with the Scriptures: ergo we must not cleaue to the Scriptures alone. The antecedent is proued, 2. Pe. 3. as also by the Ecclesiasticall historie, and also Math 4. If thou be the sonne of GOD cast thy selfe down headlong, for it is written he shal giue his Angells charge ouer thee, &c.

13. obiection

I admit their antecedent.

Answer

But I denie their consequent. Neither doth Peter so conclude, but rather calleth them vnto the writings of Paule, then in anie part to abidge the same. The error is as the Logitians say, Secundum non causam vt causam.

Error

The heretikes abused the Scriptures, & wrested the writings of the Apostles into a contrarie sence, ergo saye they, we ought to run other where then to the scriptures, to the establishing of our faith. The Scripture is not in fault, but onely men themselves, which doe weast so wortheie a matter vnto their owne errours. Wherefoze this is so farre from the Apostles minde, that we should leane the aide of the scripture, because heretikes haue abused them, that rather the heretikes are by the verie scriptures to be conuincd, like as we haue alreadye proued out of the places of Paule, 2. Tim. 3. Tit. 1. And when Sathan abused the Scriptures, that he might weaken the faith of Christ, truely Christ went not to traditions, but with the Scriptures again ouerthrew the enemy. For sathan obiecing and saying it is written: Christ also on the other side answered, it is written, and not left

2. Tim. 3.  
Tit. 1.



left in tradition. And therefore we must  
bying them to this inconuenience, saying.

Absur-  
ditie.

If because the heretikes falsified the Scrip-  
tures, we may not therefore only cleaue vn-  
to the Scriptures: then truely because the  
heretikes falsely fathered traditions to be A-  
postolike, as wee haue prooued before both  
out of the writings of the Apostles, as also  
out of Irenæus and Eusebius: therefore wee  
may not sticke onely to traditions. And a-  
gaine, because heretikes abused both Scrip-  
tures and traditions, therefore we must ney-  
ther cleaue to Scriptures, nor to traditions:  
the which is absurde, and euen our aduersa-  
ries themselves yeeld to the same.

Let vs therefore turne their argument  
vpon themselves, saying.

Obiectis  
returned.

If like as Sathan abused the Scriptures a-  
gainst Christ, so likewise the heretiks do a-  
gainst true Christians. Then truly as Christ  
vsed the Scripture onely to repell Sathan:  
so likewise the true Christians must vse  
onely the Scriptures in repelling of here-  
tikes.

And therefore we may amend their erro-  
thus: If such be the wickednes of the here-  
tikes, y they abuse y scriptures, then ought  
we to giue al diligēce, y the scripture may  
keepe

Correc-  
tion.

*Can. rels.  
Dist. 37*

keepe both their authoritie and puritie, the which will be if the heretiks be conuincd by the Scriptures alone, and those places which shall seeme somewhat obscure, maye take their interpretation from places more plaine. But if our aduersaries hearken not vnto vs: yet at the least waies let them giue eare euen vnto themselves, in whose decretalls this sentence remaineth: That from the Scriptures themselves, the sence of truth must be taken.

*4. obiecc.*

The doctrine touching the baptisme of Infants is not found in the holy Scriptures, neither these words, Trinitie, like substance; persons, & manie such like: all which words notwithstanding do appertaine vnto grounds and principles of faith: Ergo all things appertaining vnto faith are not to be found in the Scriptures.

The antecedent is found true by reading of the Scriptures.

*Answer*

Now touching their antecedent, I saie thus: In that they affirme the doctrine concerning Baptisme of children not to be found in the Scriptures is most false, like as our late writers haue taught in theyr learned woakes against the Anabaptistes, touching the which I will not here make  
anie



any longer disputation, least I should seeme to wander without y<sup>e</sup> compasse of my proposed questiō. Now touching these words Trinitie, like substance, and persons: I confesse they are not found in the writings of the Apostles, but yet I saie y<sup>e</sup> verie doctrine which is signified by these words, is deriued from the Scriptures: for when certaine heretiks rose v<sup>y</sup> which denied y<sup>e</sup> veritie of y<sup>e</sup> doctrine, then the godly Fathers which liued in those daies, hauing care of y<sup>e</sup> circumstances, added these wordes: by the which they might the more easly explicate & declare the doctrine touching y<sup>e</sup> trinitie, y<sup>e</sup> which doctrine they had before confirmed by expresse and manifest testimonies of the holy Scriptures.

Now touching their consequence, The error is, Secundum fallaciam figure dictionis. These words Trinitie, the baptisme of infants, like substance, are not found in the Scripture, it is called [Omonomōs] for the words in dēde are not found in the holie Scriptures, but the things signified by the words are there found. And our christian faith consisteth not in the title of words, but in substance of matter, not in many volumes of booke as S. Hierom saith,

h.

but

Errour

*Tract. de  
ver. & pia  
fid.*

but in the very ground of reason. And therefore Basil confelleth, y<sup>e</sup> he vsed against the heretikes certaine termes, which were not found w<sup>r</sup>itten: but yet notwithstanding (saith he) they were nothing contrary to the sence of the holy Scriptures.

And therfore our aduersaries reasoning thus, we may wel bzing them to an absurditie, saying.

**Absur-  
ditie.**

If because the persons, the trinitie, and such like words be not extant in the holy Scriptures, it therfore followeth, that all things necessarie to faith are not found in the holyc scriptures: Ergo these words are necessarie to faith, and so by force of the consequent: Sith this worde [ Omouousios ] that is like substance, and such other wordes were onely found out by the godly Doctors after the heresie of Arius began to spring, then wold it followe that the Church of Christ, before the time of Arius, yea, & the Apostles theselues knew not al things necessarie vnto faith: The which thing is most absurd & sauouring of Atheisme.

**Obiectio  
reuered.**

And therefore we may well turne this argument home againe vnto our aduersaries, saying.

If such were the religion of the auncient fathers,



fathers, that they would not inuent anie one word to the intreating vpon anie principle of faith, the which was not grounded vpon expresse places of scriptures (as it is manifest by these words, trinitie, substance, & persons: & such like) what shal we then think of our aduersaries which do not only inuēt words, but also euē matter it self, altogether abhorring & contrarie to the Scriptures of God.

And therefore we may amend y<sup>e</sup> error of this their obiection, saying: That it is lawfull for the godly fathers of the church of God, to vse & inuent certaine words and tearmes, whereby the matter contained in the scriptures, may the better & easier bee expressed. Correctiō

If we must altogether belecue the church & in no part swarue from the credit of the church, & we beleue the church in this part affirming, that the scriptures came from the spirit of God, the truly we ought to beleue the church, likewise affirming that these & such other like traditions came from the Apostles. The antecedent is true: and therefore it must follow that the cōsequēt is also true.

Obiect. 13.

The Maso<sup>r</sup> hath two parts, touching the which we will particularly speake. And touching the first point, I doe make a di-

Answer

h.g.

stincti

stinction of the Church, which Paule calleth  
 the house of God, the pillar & foundation of  
 truth, which heareth y<sup>e</sup> voice of her spouse, &  
 onely dependeth vpon his mouth, and is al-  
 waies gouerned by the spirit of God, & can-  
 not be seene because shee is not tied to cir-  
 cūstances of place, time o<sup>r</sup> persons, yet not-  
 withstāding we beleue y<sup>e</sup> the same church  
 is vpholden by the word of God, & that she  
 nothing esteemeth mans traditions. But  
 this o<sup>r</sup> y<sup>e</sup> visible Church, o<sup>r</sup> the companie of  
 many visible congregations may swarue  
 from the truth, as it is manifest touching  
 the Churches in the East, of which y<sup>e</sup> most  
 part haue turned to Mahumet. I will not  
 heere bring in the ancient counsell, which  
 haue both allowed & brought into y<sup>e</sup> church  
 great & greuous errors. And touching this  
 church we may thus determine: inasmuch  
 as she is subiect to many errors, she is not  
 otherwise to be heard, except shee speake  
 those thinges which are agréable to the  
 Scriptures, touching which matter I haue  
 disputed more at large in another place:  
 wherefore this hath heere no place which  
 they say & affirme, y<sup>e</sup> wee must altogether  
 beleue the church, & in part swarue frō the  
 credit of the same, the must we beleue the  
 visible



visible Churches, when as they propound nothing els vnto vs but the word of God: & on the other side we ought not to beleue the visible churches when they swarue frō the word of God, for I make my example by the Synagogue which very religiously hath reserued the Cannons or bookes of the Scriptures, yet notwithstanding she hath innumerable errors. So thē we may beleue the same Synagogue, whereby she saith, y the Canonickall bookes haue sprong from y spirit of God: & againe we may not beleue her, when she reiecteth & casteth away the doctrine of Christ. Therfore in y respect Christ saith: The Scribes & Pharisees sitting in Moses chaire are to be heard, & yet notwithstanding in another place he reprehendeth & reproueth their traditions, whereby wee see proued, that in one parte they ought to be heard, & on the other not. Wherfore their Opinio<sup>n</sup> is not true, & so the consequence cannot stand, because there is an error, Secundum fallaciam figure dictionis. And they reasoning thus, we may well bring thē to a great inconuenience, saying. In the time of Tertulian the church did affirme, that an oblation for birth daies was a tradition receiued from the Apostles, but in

Mat. 23.  
Ibi. ve. 16.  
Mat. 16.

Errour

Absurditie.

the time of the Nicēe cōſel, the church did affirme, that oblation for birth daies was not a tradition of the Apostles, as in his proper place I haue proued: ergo if wee must in all parts beleue the Church, and in no parte swarue from the Church, then must we beleue the things which are manifest opposit & contrarie one to the other, the which is impossible.

Obiectiō  
returned.

Wherefore we may turne their obiecti-  
on vpon themselves, after this sort, saying:

Whosoever affirmeth the scripture to be the word of god the which we ought to beleue: & likewise affirmeth that traditions not written are to be receiued, speket contraries. But the Church of Rome affirmeth the scriptures to be the word of god which we ought to beleue, & also affirmeth that traditions not writtē are to be receiued. Ergo the church of Rome affirmeth contraries, & by force of the consequent we must beleue hir in one part, & in another not, & if this be of anie force, that we must beleue the church in all parts, & swarue frō hir in no part, thē this foloweth by their argumēt, that the Church may not wel be called the Church. For y<sup>e</sup> truth of the maiōr proposition is proued thus. If you bid me beleue the

Unfold-  
ing of the  
former ar-  
gument



the scriptures, truly I will beleue y there  
is nothing to be added ther vnto, because y  
it is so commanded in them, as I haue in  
diuers places of my booke proued : & there-  
fore this sentence of Tertulian is highly to  
be imbraced, Whē we beleue (saith he) this  
first we must beleue, that there is nothing  
els that we ought to beleue. Now if we wil  
consider the traditions of our aduersaries,  
we shal easily perceiue y they are not on-  
ly added by inuentions, but also contrarie  
to expresse places of scripture : so ye see, y  
we cannot beleue the scriptures, & also the  
traditions of our aduersaries.

*Deut. 4  
Pro. 30*

*De preter.*

And therefore we may amend the erroꝝ  
of the former obiection after this manner :  
With we ought to beleue God alone, then  
most diligently ought we to take heede,  
least vnder the shew of pietie, we be sedu-  
ced into errour, and because the name of  
the Church is verie glorious, therefore, if  
anic thing be proposed vnto vs vnder the  
title of the Church, we ought to giue attē-  
tiue diligence, whether it be y voyce of the  
true church oꝝ not, which we heare: & y we  
may be able so to doe, we must take coun-  
sell with the word of God set forth vnto  
vs in the Scriptures, from the which, the

*Correc-  
tion.*

true church of God neuer ſwerneth : where  
therefore the Church affirmeth vnto vs,  
that the scriptures are the word of God,  
we acknowledge the ſame to be true, not  
onely becauſe the church ſo affirmeth, but  
becauſe of the inward efficacie of the ſpi-  
rite of God, by the which the truth of the  
ſcriptures is ſealed in our hearts : & lyke  
as the church by the conduction of the ſpi-  
rite of God, affirmeth vnto vs y<sup>e</sup> ſcrip-  
ture is the word of God, ſo we by the con-  
duction of the ſame ſpirit, beleue that that  
is true, which the Church affirmeth y<sup>e</sup> our  
faith may neuer reſt vpon men, but for euer  
vpon God alone.

16. obiecc.

The Apoſtles did adde vnto the lawe :  
to wit the doctrine of the Goſpell : Ergo,  
it is lawfull to adde vnto the worde of  
God.

Anſwere

To the antecedent I thus anſwere.  
Although the doctrine of the Goſpell bee  
more full and fruitfull then the writing  
of the olde Teſtament, yet notwithſtand-  
ing, if ye well mark the matter : in y<sup>e</sup> new  
and olde teſtament, the ſelfe ſame doctrine  
of ſaluation is contained in them both, ſo  
that is moſt true which Paule ſaith Acts.  
26. that he taught no other thing, then that  
which

Act, 26.



which the prophets and Moses had before taught. And againe in the first to *ſ Rom. 1.* he ſheweth *ſ* the goſpel was before promiſed by the Prophets, & therfore this is falſe which they ſay, that the Apoſtles added to the law: for it is one thing to adde to the lawe, and another to expound and referre it to his owne proper ſcope and purpoſe. For let ſome man bring forth an obligation (that we may uſe this ſimilitude) and the payment being made, he addeth at the ende that the Obligation is ſatiſfied, I pray you can he well be ſayd to adde any thing to the ſame Obligation? So when the Apoſtles gaue teſtimonie to the ſcriptures that Chriſt by his coming had fulfilled both the lawe and the prophets, they did not adde either to *ſ* law, or writings of the Prophets.

Now, their conſequent, I denie: for heere is an error, *Secundum figuram dictionis*, as it is manifeſt by theſe things which I haue alreadie ſpoken. Yea, alſo the argument cannot well proceed from the Apoſtles to other men: for graunt this, that God would adde vnto his lawe, and that it was done by the miniſterie of the Apoſtles, which wrote by the influence & motion

tion of the spirit of God: yet truly hereby  
can nothing happen, wherby it shoulde be  
lawfull for other men to adde vnto y<sup>e</sup> same  
word of God.

Wherefore sithen by the argumentation  
of our aduersaries, there would followe the  
ouerthrowe of this most noble & excellent  
doctrine, touching the similitude of the old  
and new Testament.

**Corrēctio** Therefore we may well amend their er-  
ror by this most excellent sayeng, which is  
extant in the workes of Iustinus Matyre,  
In interg. & resp. wher he asketh this, and  
saith, What is the Lawe? he aunswereth &  
saith: It is the Gospell foreshewed. Againe  
he demaundeth, What is the Gospell? he  
aunswereth, The Lawe fulfilled. By which  
words it is manifest, that the Gospell is  
not a newe doctrine added vnto the lawe,  
but a newe fulfilling of the olde promise.  
And thus we suppose that we haue suffici-  
ently disputed touching the obiecti-  
ons of our aduersaries, which  
they haue wrested out  
of the worde of  
God.



The 5. Chapter.



As much as the aduersaries themselves sufficiently knowe how weake & feeble those argumēts are which they take out of y<sup>e</sup> scriptures against the scriptures: then at the last they flie to the testimonies of the auncient Fathers: the which they verie diligently endeavour to beate into our heads with Orations long and tedious, to the ende that by the heape thereof, they might overwhelme vs. Wherefore it seemeth conuenient in this part of our treatise, to set downe some thing whereby not onely the objections of the Papists, but also our answers, may the more easie be vnderstood.

Now therefore y<sup>e</sup> we maye gather most true and infallible principles, let vs adde some certaine rules to this our disputati-  
on, by whose helpe the mindes of the olde Doctors may be expounded, and so by the conduction of those rules, as by a clus of thred, we may both enter into the many & variable writings of the Doctors, as

That we  
may vse  
profita-  
blye the  
writings  
of the  
Fathers,

into

certaine into a most dangerous Laboꝝynth, and  
rules are there also keepe our selues occupied most  
to be ob- safely and without hurt.  
serued.

Let this therefore be the  
first Rule.

The first  
rule

**T**He writings of the auncient Doctors,  
for the establishing and confirmation of  
our faith, are so farre foorth to be receiued,  
as they agree with the holie and diuine  
scriptures.

Cōfirma-  
tion of  
this rule.

Gal. 1. 8.

1. Tim. 1.

Rom. 16.

1. Tim. 6.

1. Tim. 4.

Although this first rule be plain inough  
of himselte, especially to those that knowe  
the truth, yet will I for the confirmation  
of the same, lay downe certaine proofes. If  
anie preach vnto you otherwise, then that  
which we haue preached vnto you, let him  
be accursed, saith S. Paule. And againe,  
Warne some that they teach no other doc-  
trine. And againe, Marke them diligentlie,  
which cause diuision and offences, contrarie  
to the doctrine which ye haue learned, and  
auoide them. And againe, If anie man teach  
otherwise, he is puffed vp, and knoweth no-  
thing. And agayne, Be not carried about  
with diuers and straunge doctrines: with  
many more places to this effect.

Yet



Yet least happely our aduersaries shoulde say, that these places repeted are to be vnderstood of the word deliuered by tradition, and not of the word witten: leauing those things, which in the former parte of this treatise are handeled copiously and at large, I will aske them this Question: whether they think y Apostles to haue vttered & spoken anie thing in their lectures & sermons, which doth disagree with those things which they haue committed to witting: I am sure they will in no wise confesse it. Wherefore, mauer their heades, they must agree with vs, that this our first Rule is infallible and most true: to wit, that the writings of the auncient doctors, are so far forth to be receiued, as they doe agree with the sacred Scripture. But if they shall perceiue the auncient Doctors themselves to be of our mind: I hope then (all doubt remoued) they will together with vs agree to our former rule.

This therefore is the minde of Origen: *1. Jerom.*  
It behooueth vs to bring the holie Scriptures for witneses: for because our senses, and allegations, without the witnesse of them, are altogether voyde of credite. *Mat. hom.*

And againe, Euen as there is not anie

golde

*hic itaq est  
animus origeni*

golde sanctified without the temple: so there is no sence without the Scripture that is holie.

*De prescr.*

*heret.*

*Ibidem.*

Tertulian. What is there contrarie to vs in our writings (hee speaketh of the holie Scriptures.) And againe. The same that we are, the same they be.

*In Psa. 95.*

Chrysostome. If anie thing bee spoken without the Scriptures, the minde of the hearers is thereby brought into doubt.

*In Psa. 86.*

Hierome. Whatsoever heereafter shall be spoken besides the Apostolicall writings, let it be abrogated, of no value, & altogether without credit.

*In Epi. 48.*

*ad Vincen.*

Agustine. Doo thou not bring vs anie cauelles from the writings of the Bishoppes, as of Hillarie, or Ciprian, against the infallible testimonie of the diuine scriptures. Because as it behooueth vs to put a difference betweene that kinde of writing, and the Scriptures of GOD: for, the writings of men are not so to be read, that it is not lawfull for vs to thinke the contrarie, if at anie time they haue peradventure thought otherwise then the truth requireth.

*De vnica.*

*Ecc. ca. 10.*

And againe, wee must not agree to the Catholyke Bishoppes if at anie time they are



are deceiued, taking opinion contrarie to the canonical scriptures. And againe, I haue learned to giue this honour and reuerence onely to those writings which are called Canonically, that I faithfully belecue the authors of them, haue not in anie point at anie time erred in their writings: but other mens writings I doo so reade, that though they excell in sanctimonie or holynesle: yet I doo not therefore thinke it true, because they so affirme, but because they are able to perswade mee either by Canonical Scripture, or by probable reason those things which dissent not from the truth: Thus farre he.

*In Epi. ad  
Hiero. 19.  
Aug. cons.  
1. 11.*

These things haue our aduersaries themselves recorded amongst their Decretalls, in somuch that they maie not denie this first rule: least they seeme to denie their owne Decretalls.

*Can. Ego  
solus. dist. 9.*

### The second Rule.

**T**HE auncient Doctours doo oftentimes by the name of Traditions, vnderstand the same doctrine that is contained in the Apostolical writing. That this rule is true, it shall appeare by that which followeth.

Irenæ.

Confir-  
 mation.  
*Hist. Eccl.*  
*6.4.ca.14*

Irenæus(as it is reported by Eusebius)  
 both saie, That Policarpus taught these  
 things which he had learned of the Apo-  
 stles: which things both the Church deli-  
 uered, and are onely to bee accounted true:  
 thus much he. He saith Tradit: the Church  
 both deliuer: that is, doeth teach, namely  
 out of the writings of the Apostles. If hee  
 were not thus to be vnderstood, how could  
 that stand which he hath sayde: And those  
 things are onely true: which thing is ve-  
 rie easie to be gathered of the forenamed  
 Irenæus, whose wordes are by Eusebius re-  
 ported.

*Li. 5. c. 20.*

Policarpus(saith he) did report those  
 things which he had heard of the Apostles,  
 altogether agreeable to the holy Scriptures.  
 And the said Irenæus saith in another place,  
*Li. 3. ca. 3*

The Church of Rome wrote to the Church  
 of Corinth, shewing them the same traditi-  
 on which they had receiued of the apostles:  
 to wit, that there was one God almightie:&  
 so consequently the doctrine contained in  
 the bookes of Moses. And a little after he  
*Cap. 4*

saith: Manie of the vnlarned and barba-  
 rous people, beeing ignoraunt of the Scrip-  
 tures, doo diligently keepe the olde & aun-  
 cient traditions, beleeuing in one God, & in  
 Iesus Christ born of the virgin Marie.

Ter-



Tertulian. The Apostolicall doctrine doth allow nothing contrarie to the rule of Gods word, namely, those things which the Apostles have taught and committed to writings. *Con. Marc. lib. 1.*

### The third Rule.

**T**HE auncient Doctors do name that unwritten traditions, which in expresse words are not found in the holy Scriptures: but notwithstanding if you diligently mark the effect thereof is contained in the Scriptures.

So Basil confelleth that he vsed certaine tearmes against heretikes, which are not written, but yet notwithstanding (saith he) are not contrarie to the true sence of the Scriptures. And Nazianzenus refuteth the Macidonians, which did denie the deitie of the holy Ghost, because he is not tearmed with plaine words in the holy Scriptures, to be the third person in the deitie, saying: y<sup>e</sup> ther are diuers things in the Scriptures which are not plainly expresse: As for example. If y<sup>e</sup> say twise, two, I will say (saith he) y<sup>e</sup> thou saist foure. In like manner Augustine doth proue, that the baptisme of infants *Confirmation. Tract. de Opia & veritate. De Theol. or. 5. De Bapt. con. Dona. l. 4. ca. 23*

A.                      fants

*Ibid. lib. 2. cap. 14.* fants is contained in holy Scriptures, and that they shoulde not be rebaptised. The like is, to be sayde of the word of tearme [Omouision] the trinitie, & such like, concerning the which we haue spoken in the former chapter.

### The 4. Rule.

**T**HE auncient Doctors vnder the name of traditions, do not meane anie certaine grounded opinion touching religion, but ecclesiasticall ceremonies: and to the end they may the more beautifie and set foorth the order of the Church, they commonly ascribe the sayde ceremonies to the Apostles, as if they were the principall authours of the same.

**Confir-** How many and diuers of rites and cere-  
**mation.** monies of the Church haue bene, & with what studie and diligence the auncient fathers haue set foorth the same, that by all meanes possible they might stoppe Schismes and diuisions in the Church: It needeth not heere perticularlye to declare, with the volumes of the Fathers doe euery where abound with those things, wherefore let the readers consider what Augu-

stine



Epist. 118.

119.

COLLEGE  
of LANCIA.

1892. 11. 2. 11. 2. 11. 2.

*Ad Lucio.*

Contra  
n. 10. 11.

2115

Lij.

time

true consent to heretikes.

Confir-  
mation.

Li. 3. Hist.  
Eccles. ca. vi.

We haue heard afore out of Irenæus, that the auncient heretiks did defend their heresies by vnwritten traditions. And Eusebius maketh mention of one Papias, which brought in certaine straunge doctrine into the Church, affirming the same to be deliuered, as coming from the Apostles by tradition. The like error there was of the Chiliastians, into y<sup>e</sup> which error Tertulian & Iustinus Martire, & others haue fallen. And therefore the works of the auncient Fathers are not to be read without great iudgement.

### The 6. Rule.

**M**anie and diuerse bookes haue beene put forth vnder the name and title of the auncient Fathers, which notwithstanding are counterfeit.

Confir-  
mation.

It hath come to passe through the fault of those who haue ben the writers & printers of bookes: y<sup>e</sup> diuerse bookes haue falsely borne the name of those auncient Doctors, which antiquitie hath commended. As for example, the bookes intituled Rapsodia, were attributed to Clement S. Pauls Disciple, and



and also the booke of the Revelation of S. John Baptist his head, is authorized vnder the name of Ciprian: when notwithstanding there is mention made of Pipin king of Fraunce: and to conclude, there are diuerse volumes vnder the title and name of Augustine, in the which the opinion of Augustine is refuted. I need not to make mention of an infinit number like vnto these. Wherefore that which Hierome did sometime speake of the bookes Apocripha, may verie fitly bee spoken of the writings of the olde Fathers: Let a man take heede (sayth hee) of the bookes Apocripha, and if at anie time he bee disposed to read them, not for triall of truth, but for examples sake of good manners, let him knowe they are not bookes of them whose titles and names they beare, but that there are manie corrupt things mixed in them, and therefore it is great wisdom how to choose out gold amongst dirt and claie: thus much Hierome. Now these foundations being laid, it behoueth vs a little to search and list the objections of our aduersaries, which they take from the olde and auncient doctors.

*Ad Lasam*

Clemens Alexandrinus. The worke. i. obiectio.

L. iij.

ma

*Li. 1. stro.**Ibid. lib. 3**1. Cor. 2*

Answer.

*Mat. 12**Lib. 3. cap.  
2. de pre.**Ibidem.**2. lib. 6. stro.*

man that is sent forth into the Harvest of the Lord, hath a double husbandrie: to wit, the vnwritten and the written. Againe, As the Philosophers had certain secrets touching their opinions, which they deliuered by traditions: so likewise the Apostles. And therefore Paule saith, We speake wisdom amongst those that are perfect.

To this I aunswere thus: First, that this Autho: hath not handled the question sincerely and purely: and this fault is easely to be found, euen by the authoritie of y<sup>e</sup> scriptures: for Christ saith thus, What soeuer I speak vnto you in secret, that speak openly, & that you heard in the eare, that preach vpon the house top, &c. Wherefore Alexandrinus is plainly deceiued when he goeth about to mixe the mysterie of Christian religion, with the hid secrets of philosophie. And Irenaeus and Tertulian do both witnesse and testifie that the olde heretikes were of that minde, which here Alexandrinus doth hold: and therefore abused those words of Paul, saying: I speake wisdom amongst those that are perfect: as Irenaeus as I haue before said doth affirm. And Clemens doubted not to say, y<sup>e</sup> euen y<sup>e</sup> Grecians were saued by Philosophie: wherefore



and ceremonies, amongst the which, hee  
reckoneth by that most auncient custome,  
whereby the Christians did alwaies stand  
when they did praye, from the time of Ea-  
ster untill Whitsontide. In this disputa-  
tion therefore Basil doubteth not to pro-  
pone that which was commonly spoken  
touching the Apostolike mysteries: and  
this is it that our aduersaries so greatlye  
triumph against vs out of the wordes of  
Basil: but truly as with all my heart, I  
do acknowledge the goodnesse of the cause  
whereupon Basil then stood, when he affir-  
med the holy ghost to be god, yet notwith-  
standing (without offence of Basil be it spo-  
ken) me thinketh hee did too curiouslye  
seeke for straunge Argumentes, when as  
that matter might be proued by playne,  
proper, and true groundes of Scrip-  
tures.

The Deitie of the holpe Ghost is in  
diuers places of the holpe Scriptures to  
be proued: to what ende then should the  
Apostles deliuer by Tradition, certayne  
secrete formes touching that matter:  
and as it were (as Basil sayeth) whis-  
per it into the eares of certayne men?  
I praye you, was there any thing to  
be

be kept close in this point of doctrine, that becomed the Christians, especially to know and professe: Furthermore, to call that thing secreete or hidde, which was then publikely taught almost in the whole worlde, I knowe not well how Basil could doe it. And inasmuch as this fained Apostolike mysteries was in times past the verie grounde of heresies, as before it is shewed: neyther furthered the cause of Basil, which otherwise is to be proued with most firme reasons: I wish that Basil had reformed that kinde of Argument, (if it be worthie to be called an argument) especially sith the olde Fathers verie wisely haue warned vs to foresee, that many labours shuld not grow of one. But howsoeuer the matter goeth, our aduersaries haue nothing here wherof they maye glorie or boast, for when Basil affirmeth this kind of speaking of y<sup>e</sup> holy ghost, That it hath sprong from the Apostles tradition. By the name of Tradition, here hee vnderstandeth that which although not in manifest and flat words remaineth in the Scripture: yet notwithstanding the sum and matter it selfe is there contained, touching the which reade our third Rule.

What



That if our aduersaries themselves long time since, haue not obserued and kept this kinde of speaking in their Churches. And that I maye not vye that, that same custome is now growen out of vse & forgotten amongst them, whereby they heere- tofore did stand when they did praye be- twene Easter and Whitson tide, as is be- fore sayd. Wherefore let our aduersaries consider how properly they expounde the words of Basil, which are these: Which both are of like force & effect to godlines, and how well they agree with Basil him- selfe.

Chrisostome. Heere it is manifest that they deliuered not all things by writing: but manie things by tradition, without writing: and these are as worthie to bee beleued, as those which are written. Therefore we think the traditions of the Church worthie to be beleued. It is a tradition: therefore search no farther for the matter.

s. obiection

In 2. Thes.

hom. 4

Idem Da-  
mascen. de  
orth. fid. li.

4. cap. 17.

2. Thes. 2.

Chrisostome intreating of these wordes of Paule written to the Thessalonians the second Epistle and second chapter, sayeng: Holde fast the Traditions, which you haue learned, either by word or by Epistle. He gathereth that not only Paule, but also the

Answer

rest

idem Damascen. de orth.

rest of the Apostles did not deliuer & commit all things to writings, the which how sure an argument it is, wee haue declared in our former chapter. But to let this thing passe least wee shoulde seeme to make a needlesse repetition: I therefore saye, that Chrysostome doeth speake touching those traditions, which although they are not expressed by word in the holy Scriptures, yet in substance are there contained: for otherwise these wordes of Chrysostome could not stand, saying: It is a tradition, thou maist seeke no farther thereof. For then it should followe, that wee shoulde no more search in holy Scriptures, the which God forbid that it should come in the minde of so godly a Father, who doeth most often inculcate and beat into the minde the reading of the holy Scriptures: Therefore I suppose by this worde, Tradition of the Church, by Chrysostome is meant that doctrine the which the Church (being instructed by the writings of the Prophets & Apostles) doth deliuer ouer vnto the church: that is to saie, doeth teach & instruct whatsoeuer she hath drawne out of y<sup>e</sup> most pure fountaine of y<sup>e</sup> Scriptures, touching which matter seeke the second rule.



Nazianzene. The doctrine of the Gospel is more excellent through the figures of the Church: which beeing received by tradition, wee haue kept euen vntill this time.

6. obiection.  
In Iulian  
or. 1

I expound this place as I did the other afore going, to wit, that hee speaketh of those traditions which maye bee proued by the scriptures, of the which see the second and third rules: for if that our aduersaries shall say, that the Gospel is made the better through their holie water, and through such like trumperies appertaining to their Masse, they would make men laugh, nay rather I should saie, weep, who reuerently thinke, and are well affectioned toward the true worshipping of God.

Answer

Epiphanius. Wee must also vse traditions, for all things cannot bee taken from the holy Scripture. Wherefore some things the holy Apostles deliuered vnto vs by the Scriptures, and some thing by Tradition.

7. obiection.  
Heracl. 61  
79. aduers.  
Arianon

Here Epiphanius disputeth touching certaine rites and ceremonies, which the christians in times past did obserue (as in the fourth rule we haue spoken) & also reckeneth vp many more rites & ceremonies, all

Answer

all the which long time since haue ben out  
 of vse, euen in the Church of Rome. So  
 that heerein, our aduersaries do not onely  
 contend with vs, but euen with Epiphani-  
 us himselfe, and with other, whose obiections  
 they vse against vs. For if those olde  
 rites and ceremonies be traditions of the  
 Apostles, or if they haue like force with  
 the scripture, or if they be worthe of the  
 like credite together with the scripture. If  
 also sith they be traditions, and therefore  
 we must seeke no farther: if faith ought  
 to be the obseruer and keeper of these tra-  
 ditions, as the olde and auncient Doctors  
 saye, whom our aduersaries bring for the  
 maintenance of their cause, what impu-  
 dent boldnesse were this then, not onely  
 to neglect those traditions, but also nowe  
 that they haue bene these many yeres put  
 cleane off from the Church, and growen  
 out of the memorie of man: being for-  
 gotten with time, so that they seeme to be  
 altogether mouldie and couered with hoar-  
 rinesse? What shall they then which are  
 aduersaries of traditions do, if they dare  
 do these things themselves, which are the  
 great defenders of traditions.

8. Obiection.

Jerome, Doo you demand where

it



It is written: I aunswere, in the Acts of the Apostles: yea, also if it had no authoritie of Scripture, yet the consent of the whole worlde in this parte obtaineth the like authoritie as a precept: for many other things which are obserued and kept in the Church by tradition, take vnto themselves the like authoritie, as hath the lawe written, as in baptisme three times to dippe the head vnder water, of the tasting of Milke and honnie, &c.

*Aduersus  
Lucifers*

Where Hierome disputed of the imposition of handes after Baptisme, and of other rites and ceremonies, touching the which thing we haue spoken in our fourth rule: but we doe dispute now and in this place of those things which are necessarie and appertaine vnto faith and salvation, among the which if you will number those rites and ceremonies: what will our aduersaries aunswere, which admit & do not the tasting of milke and honnie, which Hierome here maketh mention of, and also Hierome witnesseth, that it was confirmed by the consent of the whole worlde, which is now reiected by the like.

*Ansvvere*

Augustine. Touching those things whereof the Scripture hath not determined, there

*9. Object.*

*Ad Casul.* in the custome of the people and ordinance  
*Epist.* 86 of our fathers, are to be obserued in steede  
of a lawe. And againe, Those things which  
*Ad Iannua.* are not vvritten, but are kept by tradition,  
*Epist.* 118. vvhich are obserued throughout the vvhole  
vvorld: it appeareth by the authoritie ei-  
ther of the Apostles or generall counsells,  
vvhose authoritie in the Church is most  
profitable, that those things ordained and  
constituted, are to be kept and obserued as  
the passion of our Lord and his resurrecti-  
on, &c.

Answer. Augustine here disputeth not touching  
principles of faith, but of Ecclesiasticall  
rites and ceremonies, touching the which  
we haue spoken in the fourth rule. And  
truly sith Augustine is lead onely by con-  
iecture, thereby it sufficientlve appeareth  
that he intreateth not of things necessarie  
to faith. But the selfe same Augustine  
in his Epistle following, doth greatly la-  
ment the cause that the Scriptures being  
neglected, all the whole world was full of  
suppositions, and giueth vs admonishment  
to submit our selues vnto the easie yoke  
of Christ. I beseech you what wold he the  
haue saide if he had seene that huge Cha-  
os and mountaine of ceremonies and tra-  
ditions



ditions, a burden more grauous and heauier than Aetna hill, wherewith the Bishoppes of Rome long time since haue oppressed the Church: And peradventure many other moe such like examples as these, may be taken out of the old fathers and alleadged: but the solution of them may easily be gathered & had from the answers which I haue already set downe. And lest the defenders of traditions, should thinke that the auncient Doctours did so commend Traditions, that thereby they would derogate the authoritie of the Scriptures: behold euen the old Doctors themselves as witnesses in this matter, and shall declare their owne mindes what they thinke touching the Scriptures, and touching traditions not written, and wee our selues will say nothing. And that the wound which by their former obiections, they seeme to giue vs, be euen by their owne handes healed vp againe: That we may lawfully affirme it much better to followe the Doctours with the Scriptures, then the same Doctours wandering without the Scripture: (if it so happen at anie time) and so to be carried from the truth: which thing indeede

doth rather deserue pardon the foolish imitation. But nowe let vs heare the Doctors themselves.

The sixt Chapter.

*Aduer. ha-  
ret. lib. 3  
cap. 1.*



*Lib. 5.*

**Renæus.** First the Apostles did preach the word of God, and afterward by the will of God committed it to writings, and deliuered it to vs, that the same Gospell so written, should be the foundation and pillar of our faith. **Againe,** It behooueth vs to flie vnto the Church, and to be fostered in her bosome, and nourished by the word of God written. The paradise of the Church is planted heere in this worlde, thou maist eate of the tree of the Paradise saith the spirit of God: that is, feede you of euerie Scripture of God.

*De resur.  
carnis.*

**Tertulian.** Take awaie from the heretikes those things wherein they agree with the Ethnikes, that they may ground their questions vppon the holye Scriptures alone, & then they cannot preuaile.

Thus did Tertulian in times past confute the Heretikes, but nowe they are  
accoun-



accounted Heretikes of the Bishoppes of the Romish Church, which woulde confirme their opinions by the Scriptures.

And againe the sayde Tertulian: We ought not to bee curious nowe after the comming of Christ Iesus, neither ought wee to bee inquisitiue after the manifestation of the Gospell. When we doo belecue, wee desire nothing else to belecue: for this first wee doo belecue, that there is nothing else that wee ought to belecue, but onely faith. And againe, Let Hermogenes see that he teach that which is written: but if it be not written, let him feare that curse which is prepared for those that either adde too, or diminish anie thing from the holy Scriptures.

*De prof.*

*Aduersus Hermog.*

Origen. Wee must of necessitie call the holy Scriptures for witnesse, for as well our senses as also our interpretations, without the witnesse of the Scriptures are worthy of no credit.

*In hier.*

Iustinus Martyre. Iustinus did flye vnto the holie Scriptures, that hee might bee safe in all things.

*In Trypha.*

Athanasius. The holie and diuine Scriptures of GOD, are sufficient to

*Con. Idols.*

law

M.iiij,

the

the declaration and manifestation of the truth.

*De Trini.*  
*lib 3.*

Hilarie. It is sufficient for vs, that we bee contented with the Scriptures.

*In Ioan li.*  
*22. c. 68.*

Cyri. All thinges which Christ did are not written: but what thinges the writers thought sufficient both for manners & doctrine, are written.

*In Tim.*  
*hom. 9.*

Chrisostome. If wee haue neede either to learne or to forsake anie thing, let vs learne it in the holy Scriptures. Againe, If anie of those men vvhich are reported to haue the hohie spirit of God, doo saie anie thing of himselfe vvhich may not be proved by the hohie Scriptures, belecue him not. Doth Manes the Heretike say, that the fupine or the monie worke anie thing of themselues: Where hast thou read this? If he haue not read it in the Scriptures, but speaketh it of himselfe, it is manifest that he hath not the spirit of God. And againe,

*Mat. hom.*  
*49.*

those that are true Christians, let them betake themselues to the Scriptures, because there canne be no other prooffe of true christianitie, then the diuine and holy Scriptures.

*Tract. de*  
*vera &*

Basil. It is a manifest Argument of infidelitie, a flat signe of pride, if anie man  
will



will reiect anie of those things which are not vvritten, or bring into the Church anie of those things vvwhich are not vvritten, sith the Lord himselfe sayth : My sheepe heare my voyce, and follovve not a straunger.

Againe, Whatsoever vve speake or doo, that ought to be confirmed by the testimonie of the holie Scriptures. Also the Apostle taking the example from men, doth most vehemently forbid that anie of these things which are in the holy Scripture should be put out : or else (vvwhich God forbid) that anie thing should be added. Againe, If vvhatsoever is not of faith is sinne, and faith commeth by hearing, and hearing by the vvorde of G O D : Then vvithout doubt, sith vvhatsoever is vvithout the scriptures, is not of faith, the same is sinne. And in another place : Let vs stande to the iudgement of the holy Scriptures proceeding from G O D, and vvith vvhome so euer are founde pointes of religion agreeing to the holie Scriptures, to them let the vvhole opinion of truth bee allotted. Againe, of all those things vvwhich vve haue in vse both of vvords and deeds, some are distinctly set dovvne in the Scriptures,

M.iii.

some

*piasid.*

*In mora*

*ls. Reg. 26*

*Tract de*

*ver. 63 pi*

*fid.*

*In moral*

*Reg. 86*

*Epist. 80*

*In Reg. bra*

*usor dntc. 8*

some omitted, but those things which are contained in the scriptures, by no meanes must be omitted: but of those things which are not found in the scriptures, we haue a flat rule deliuered vnto vs by Paule, All things are lawful: but all things are not necessarie,

*Hierom in  
Msc. lib. 1.  
cap. 1.*

**Hierome**. The vniuersall Church of Christ hauing in possession all the Churches in the world: is vnited together by the vnitie of the spirit, and hath the words of the Lawe, of the Prophets, of the Gospell, and of the Apostles: and she may not passe hir bounds, that is, from the holie Scriptures. **Againe**, Those things which men faine with

*In Aug.  
cap. 1.*

out authoritie of Scripture, as comming from the Apostles by Tradition, the sword of God (which is his word) doth cut away. And also that which hath not the authoritie of the Scriptures, is with the same facilitie contemned, with the which it was allowed.

*In Mat.  
cap. 23.*

**Augustine**. Neither ought I to alleadge the Nicene counsell, neither thou the counsell of Aramineus, as though we would determine causes therewith: for neither I am bound vnto the authoritie of the one, neither thou of the other: but let each thing with other: & each cause with cause: & reason

*Con. Max.  
C. 3. c. 14*

with



with reason be tried by the authoritie of the  
 scriptures. And again, Ther is cōstituted & *Con. Crese.*  
 ordained one ecclesiasticall cannon or rule, *gram. l. 2*  
 vnto the which belongeth the bokes of the  
 Prophets and Apostles, by whose writings  
 we ought to iudge touching the writings of  
 others, whether they be faithfull or vnfaith- *Con. Faust.*  
 full. Againe, Our Lord wold that we shuld  
 beleue nothing against the confirmed au-  
 thoritie of the Scriptures. Againe, Let vs *Mam. l. 13*  
 bring forth the diuine Ballaunce of the *c. 5.*  
 holie Scriptures, and let vs weigh in them  
 what so euer is of anie waight or value. *De Bapt.*

*con. Dona.*  
*lib. 2.*  
*De orib*  
*fid. l. 4*  
*c. 18*  
*16. l. 1. c. 1*  
 Damascene. As a tree planted by the  
 riuers of waters, euen so doth the soule of  
 man, which is moistened by the heauenlie  
 scriptures bring forth timelie fruite, which  
 is true and perfect faith. And againe, Let  
 vs receiue, acknowledge, and reuerence all  
 those things which are deliuered vnto vs by  
 the Lawe, Prophets, Apostles, and Euange-  
 lists. seeking nothing which is not contained  
 in them.

And least we should seeme altogether to  
 neglect and despise the Scholemen, heare  
 what Scotus saith.

It is most manifest that the Scriptures *In prol.*  
 sufficiently doo containe all doctrine neces- *lomb. q. 2*

M. v.

farie

farie to the pilgrime that trauaileth heere in the world.

*2<sup>da</sup> prim.  
4. sent,*

Peter Stelliaco . Wee must runne vnto the scriptures alone, that we may attain eternall life.

*Can. Ego  
sens. dist. 9*

And Gracianus in his decrees, doeth repeat that sentence of Augustine, which wee haue before reherfed. And many more may be recited vnto the like effect, but heere we cease because wee will wander no farther.

That we may now therefore make an ende of the obiections of our aduersaries, which they gather from y<sup>e</sup> writings of the Doctors, we will comprehend the effect of all those their obiections, which they haue or can bring forth in an argument, which is thus.

*The con-  
clusion of  
the obiec-  
tions out  
of y<sup>e</sup> aun-  
cient Doc-  
tors.*

The Doctors of the Church haue thought that besides the holie Scriptures, traditions not written ought also to be receiued.

Ergo all those things which are necessarie vnto faith and saluation are not contained in the Scriptures.

*Answer*

Let vs now trie their antecedent . It is manifest by y<sup>e</sup> testimonies of the ancient Fathers, which before wee haue alleadged, y<sup>e</sup> those auncient fathers haue not written all alike touching traditions : for first  
it



it behoued to knowe the minde and opinion of the olde Doctors befoze they obiect them to vs. But let this be the full summe of all those things which the auncient doctors who are most to be accounted of, haue witten touching Traditions. All those things which are deliuered, either appertaine to the p<sup>r</sup>inciples of religion and constitution of manners, or else vnto ecclesiasticall rites and orders of the Church, but those thinges which appertaine to p<sup>r</sup>inciples of faith and manners, are most surely contained in the Scriptures, neither is it anie hinderance if certaine kinds of speech to the easie explication of doctrine & p<sup>r</sup>inciples of religion, be not found by expresse words in the holy Scriptures, so that the matter it selfe, & the sence signified by these tearms be extant in the Scriptures: But as touching those things which appertain vnto rites & ecclesiasticall order if they agree with the Scriptures, and serue to the edification of the Church: Yea, finally, if they be receiued with the common consent of the whole Church, then are they with greate reuerence to be receiued, and that this was the opinion and minde, of the auncient Fathers, I thinke it is  
suffi-

sufficiently made manifest by these things which haue bene alleadged befoze: where by we may see, that the ground and matter of our aduersaries is false.

The error  
of the  
former  
obication

Now therfore I denie their consequent: for the errour is in forme of reasoning: the Argument is grounded vpon the misunderstanding of the fathers. Another errour is this: for that they take that to bee graunted, which lyeth betwene vs in controuersie. For thus standeth the case betwene vs, whether in confirming principles of faith, the scriptures alone be to bee harde, yea or nay. But our aduersaries straight waies propone to vs the opinion of Doctours, and thereby they by and by conclude, that the Scriptures alone are not to be heard, to wit, being vnmindful, that this selfe same thing is a controuersie betwene vs. For if this opinion touching the which we doe dispute, may be determined by the writings of the Doctors, then it followeth, that the scriptures alone are not to be heard in establishing articles of faith. Wherefore our aduersaries doe not rightly dispute, their first principle being not rightly applyed.

Wherefore the errour of their former

con-



conclusion, is thus to be corrected : In as much as the writings of all the Doctors, must be brought vnto the rule of the holy scriptures, both the word of God so commaunding it, and also the Doctors themselves consenting therevnto : and the olde Doctors of the Church themselves, haue taught that euery article of our faith must be groundd vpon the scriptures only: furthermore Ecclesiastical rites and ceremonies if they agree with the scriptures, if they serue to the edification of the church : yea, finally, if they be receiued with common consent of the whole Church, that then they are to be receiued with great reuerence : Now heere we must diligently search out, whether that this opinion of the Doctors, be agreeable to the word of god, so that so farre it is to be receiued, as it hath his confirmation by the Scriptures. And because our whole Disputation is heere had onely touching principles of doctrine necessarie to faith and saluation, that we may not seeme to wander from our proposed question, we heere cease : neyther will we take vpon vs the disputation of ecclesiasticall rites and ceremonies, which disputation if the matter so require, and

God

Correc-  
ting of  
former  
obiection

The con-  
clusion of  
the whole  
disputati-  
on.

God

God so permit vs, we will take in hand:  
But now we defer it vnto another time.  
Thus haue I according to the methode  
proposed, to wit, diuinely and scholelike,  
by the authoritie of the most learned Fa-  
thers disputed in defence of the word writ-  
ten, against the traditions of men. Where  
by the truth of our cause appeareth, and  
the obscure deceits and errors of our ad-  
uersaries, are brought into open show: for  
in such sort haue we set down, opened, and  
confirmed our minde and iudgement, and  
so confuted and dissolued the errours and  
arguments of our aduersaries, both by the  
holy scriptures and also by the writings of  
the auncient fathers, that euerie man may  
easily see, this doctrine which our reformed  
church by the word of God (which is ther-  
fore the true Catholike Church) doth hold  
and professe, is most true, which is: That  
All doctrine necessarie to our Chri-  
stian faith and Religion, is con-  
tained in the holie Scrip-  
tures.

Laus Deo.



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Benjamin Hope junr and son  
Samuel & Tho. Key 7

Wm. Gibson Dentist & Co. and 5 p. 3. 1816  
Wm. Gibson & Co. let off 100 lbs of powder  
take fine away from 100 lbs of powder  
quint 1/2 in 1/2 lb, and most against  
100 lbs



